

BREAKING BROKENNESS: MENTORSHIP TRAINING DESIGNED  
TO ADDRESS THE BROKENNESS THAT RESULTS FROM  
PARENTAL ABSENCE DURING CHILDHOOD

Tolly A. Kennon, III

BA, Hampton University, 1995  
JD, University of Miami School of Law, 1998  
MDiv, Hood Theological Seminary, 2006

Mentor

J. Elvin Sadler, DMin

A FINAL PROJECT SUBMITTED TO  
THE DOCTORAL STUDIES COMMITTEE  
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF DOCTOR OF MINISTRY

UNITED THEOLOGICAL SEMINARY  
Dayton, Ohio  
May 2017

**United Theological Seminary  
Dayton, OH**

**Faculty Approval Page  
Doctor of Ministry Final Project**

**BREAKING BROKENNESS: MENTORSHIP TRAINING DESIGNED  
TO ADDRESS THE BROKENNESS THAT RESULTS FROM  
PARENTAL ABSENCE DURING CHILDHOOD**

by

Tolly A. Kennon, III

United Theological Seminary, 2017

Mentor

J. Elvin Sadler, DMin

Date: \_\_\_\_\_

Approved:  
\_\_\_\_\_

\_\_\_\_\_  
Faculty Mentor:

\_\_\_\_\_  
Associate Dean of Doctoral Studies:



## CONTENTS

ABSTRACT.....	v
ACKNOWLEDGEMENTS .....	vi
DEDICATION.....	viii
EPIGRAPH.....	x
INTRODUCTION .....	1
CHAPTER	
1. MINISTRY FOCUS .....	5
2. BIBLICAL FOUNDATIONS.....	13
Old Testament.....	14
New Testament .....	31
3. HISTORICAL FOUNDATIONS .....	42
4. THEOLOGICAL FOUNDATIONS.....	67
5. THEORETICAL FOUNDATIONS.....	109
6. PROJECT ANALYSIS.....	137
APPENDIX	
A. INITIAL ASSESSMENT SURVEY .....	200
B. FOCUSED JOURNAL ASSIGNMENT, MODULE ONE AND HANDOUT.....	202
C. FOCUSED JOURNAL ASSIGNMENT, MODULE TWO AND HANDOUT.....	217



D.	FOCUSED JOURNAL ASSIGNMENT, MODULE THREE AND HANDOUT.....	239
E.	FOCUSED JOURNAL ASSIGNMENT, MODULE FOUR AND HANDOUT.....	259
F.	FOCUSED JOURNAL ASSIGNMENT, MODULE FIVE, LYRICS AND HANDOUT.....	283
G.	MODULE SIX, LYRICS AND HANDOUT .....	303
H.	POST-ASSESSMENT SURVEY .....	322
	BIBLIOGRAPHY .....	325

## **ABSTRACT**

### **BREAKING BROKENNESS: MENTORSHIP TRAINING DESIGNED TO ADDRESS THE BROKENNESS THAT RESULTS FROM PARENTAL ABSENCE DURING CHILDHOOD**

by  
Tolly A. Kennon, III  
United Theological Seminary, 2017

Mentor

J. Elvin Sadler, DMin

This project was conducted at Epiphany Christian Church (hereinafter “Epiphany”) in Charlotte, North Carolina. The project implemented a mentorship-training program over six weeks where participants were educated about their brokenness during weekly educational modules. The projects helped members of Epiphany learn how parental absence during their childhood created the brokenness they experienced as adults. As a result of the project, the participants implemented strategies and solutions to address their brokenness. The assessment included pre and post training surveys. Upon completion, this project informed participants about their brokenness and exposed them to methods that assisted them to address their brokenness.

## **ACKNOWLEDGEMENTS**

To Dr. J. Elvin Sadler: Thank you for hearing God and taking the chance on mentoring me. You have been more than just a faculty advisor. You have been both a mentor and father-figure. You have helped me navigate this process as well as navigate the hurdles in being a pastor. You have inspired and encouraged me. You have challenged me to rise above my present station to the heights that God has called me to ascend. I am forever grateful to the Lord God Almighty for allowing our paths to cross.

To Dr. Christopher Wyckoff: Many times, it is not until the end of the journey that we realize the importance of those individuals that the Lord God Almighty has deposited into our lives to make us better. When you challenged me, you sought to make my project, my ability to access and rationalize and me better. It did not always feel good. In fact, if I am honest with myself, it felt as if you were being manifestly unfair, but now that I have reached this plateau on this journey, I realize that you have always had my best interests at heart. I praise God for you and pray that God would continue to use you to bless the lives of many more Doctor of Ministry students.

To Dr. Lori Spears: I could not have completed this dissertation without you. I know that there were times when you probably thought: “Okay!! This one is going to be a headache!!” I just wanted to make sure that the final product exemplified the excellence that our God requires of those He places in positions of Christian leadership. Thank you for your time, assistance and patience with me.

To my cohorts: Thank you for continuing to challenge my assumptions about what the Lord God Almighty was drawing out of me. You provoked me to dig deeper. You challenged me to aim higher. You reminded me that no matter how far I reached, there was still further to go. I am today who I am in large part because of you.

To the faculty of United Theological Seminary's Doctor of Ministry Program: Thank you for taking the time to provide the foundation and framework necessary to complete this project and accompanying dissertation. I pray that your investment in my classmates and me are proof-positive that the Lord God Almighty has chosen you to bless those who darken the doorways to your classrooms.

## **DEDICATION**

To my wife: It did not immediately make sense when I shared with you that I was going to pursue this doctorate. It made even less sense when the only answer I could give you was that this was what I believed that the Lord God Almighty was requiring from me, but look where we are today!! We are here setting out on a new leg of this journey called faith. New heights!! New expectations!! New discipleship requirements!! New stewardship obligations!! And guess what?! New favor!! New anointing!! New empowerment!! I do love you tremendously!! And I pray that the Lord God Almighty allows me to show to you that your faith in Him has not ever been misplaced.

To my Babies: From my eldest to my youngest, I do this to set before you an example and a standard for you to follow. You can absolutely accomplish the goals and objectives that you set for yourself. Your future is your hands. Daddy loves you and will always stand with you as you pursue your dreams and goals. As Donnie Simpson once said as he brought each episode of BET Soul to a close: “Aim for the moon. If you miss, therefore you will be among the stars!!”

To Mom and Dad: I know that this path is the last path that you expected me to take. You had figured that you had raised your lawyer and that was the crème de la crème, but the Lord God Almighty has shown us that He had more in store for me than simply saving criminals from their own sins. No, He expected me to save criminals from their own sins and He has chosen to do this through ordained ministry. Thank you for

believing in me even if you did not always understand me or the calling I pursued. Trust and believe that what is before us is greater than that which we left behind us. I love you and honor you!! Your son, Allye!!

To the members of Epiphany: Thank you for trusting your pastor enough to follow me into that dark place called “brokenness.” All of you could have refused to follow me there. You all knew what lay in the dark recesses of your brokenness. You knew what this project would likely dig up and uncover. Yet, you never voiced any objection to walking with me as I pursued the instant subject matter. I pray that we all have been made better by our efforts to transform our brokenness into wholeness. It is my expectation that as you trust God to lead me, He has led me in leading to you to freedom, healing and wholeness. Let’s turn this world upside down for the Lord!! Amen?! Amen!!

Be strong and courageous. Do not be afraid or terrified because of them, for the LORD your God goes with you; he will never leave you nor forsake you.

— Deuteronomy 31:6 (NIV)

## **INTRODUCTION**

This project addressed the brokenness the members of Epiphany currently experience. Research revealed that the absence of one or both parents during a person's childhood produces brokenness that extends into adulthood. An explicit expectation that this project met was that these church members were educated about processes that address their brokenness.

The hypothesis for this project was: if the members of Epiphany learn how parental absence during their childhood leads to the brokenness they are currently experiencing as adults, then these same members will be able to implement strategies and solutions to address such brokenness. This project informed its participants about brokenness that results from parental absence during childhood. This project also disseminated to its participants the knowledge necessary for them to transition progressively from brokenness to wholeness. This project demonstrated that it can serve as a basis for a future, programmatic mentor-mentee ministry that educates the youth from the Freedom Drive Corridor (hereinafter "FDC") about the brokenness experienced because one of their parents was absent from their lives. Further, it informs youth about processes they may implement to aid in transitioning from brokenness to wholeness.

The project participants learned to identify their brokenness. They also learned the factors and characteristics directly attributable to the absence of one or both parents during their individual childhoods. These participants then learned how to identify which



of these factors and characteristics of parental absence were present in their individual lives. After identifying these factors and characteristics, these same participants learned methodologies that they can implement to address their brokenness.

This project revealed to the project participants how extensively they are affected by brokenness while simultaneously helping them to address it proactively. This project also exposed certain aspects of these participants' childhoods that have long been ignored or purposefully buried as a form of self-defense. This project further exposed the pervasive reach that brokenness due to parental absence during childhood has in an individual's life.

The data collected during the mentorship training showed that the project participants acquired the information and methodologies necessary to develop the skills required to transition their lives from brokenness to wholeness. This project provided these participants with the information necessary to cease living as victims to brokenness. These same participants now possess information about brokenness sufficient to initiate healing and restorative processes necessary to establish wholeness in their lives.

The first chapter of this dissertation provides the reader with information regarding the ministry focus of the instant project. In that chapter, information about the church's demographic as well as the surrounding community demographic is provided. This chapter also explores my educational, professional and spiritual backgrounds. It then reveals how these different backgrounds have contributed to both my development as a pastor and the formation of the instant project.

The second chapter of this dissertation contains the biblical foundation of the instant project. The Old Testament foundation is Psalm eighty-two while the New

Testament foundation is Matthew 18:10 – 14. Both foundations address the requirement that Christian disciples and stewards demonstrate a very high level of responsibility and accountability as God's leaders. These foundations also expose the consequences that the Lord imposes against those Christian leaders that fail to exercise leadership as He requires.

The third chapter of this dissertation contains the historical foundation of the instant project. For this project, the holistic model of ministry was selected. Seeing that the underlying issue that is addressed throughout this project is brokenness, the holistic model of ministry provides guidance and a framework that assists both churches and individuals transition from brokenness to wholeness.

The fourth chapter of this dissertation contains the theological foundation of the instant project. Minjung theology was selected as the theological model to guide this project. It was selected because Minjung theology focuses almost exclusively on empowering the victims of oppression and sin. Seeing that the project participants are the victims of oppression—i.e. parental absence that subjected these participants to brokenness, this theological model permitted these participants to gain their individual voices as they tackled their brokenness.

The fifth chapter of this dissertation contains the theoretical foundation of the instant project. The theoretical model for this project draws extensively from psychology. Many of the methodologies that professional psychologists utilize to assist their clients address the brokenness they have experienced as a direct result of parental absence during their childhoods are replicated for purposes of this project.

The sixth chapter of this dissertation contains the analysis of the instant project. In this chapter, there is discussion of the methodologies employed over the course of six educational modules. There is also discussion of how those methodologies were implemented. The chapter concludes with a summary of learning and a formal conclusion.

## **CHAPTER ONE**

### **MINISTRY FOCUS**

Epiphany Christian Church (hereinafter “Epiphany”) must implement ministry programming that addresses the mental, emotional and spiritual needs of its members that experienced childhood with one or more absent parents. There are members of Epiphany that are still dealing with immense pain and hurt because their parents were completely absent from their lives. Even for those members whose parents were physically present in their lives, these parents were so disconnected from their children that it was as if they were physically absent. These parents’ absences from their children’s lives during childhood left “scars” in these members. These same absences created physical, mental and or emotional burdens for these members.

Epiphany must also quickly develop and implement a youth ministry where our young members can find their unique place within our church. This ministry must enable the children and youth to competently and effectively exercise their spiritual gifts. The church must also create opportunities for us to assist youth transition from childhood to adulthood.

This particular ministry must draw in the youth from the two high schools located within the FDC: Phillip O. Berry Academy of Technology (hereinafter “Berry”) and Harding University High School (hereinafter “Harding”) as well as the surrounding community. There are a large number of the students at Berry and Harding that are

products of single-parent households. Many of these students are males. These young men are hungry for sound guidance in their transition from boys to men.

This youth ministry must empower the youth from the surrounding community to rise beyond their current stations in life. Epiphany must find ways to encourage these young persons to aspire to reach new heights in spite of the pain that their parents' absence from the home has created within them. We must not allow these young adults-in-transition to fail simply because of parental absence.

This youth ministry must also address these young persons' personal development as well as providing them with academic enrichment. Epiphany must help the entire person within the youth and not just the child that longs for his or her absent parent. This youth ministry should serve as a "springboard" for these youth to realize the goals and objectives they could once only dream about.

Epiphany must also create ministry programming that disciples its members. We must help the members not only learn what faith is but how to utilize it in their daily walks. We must help members understand that they both have a place and serve a purpose within the Body of Christ. It is through their contributions to the Body that they will find life, fulfillment and attainment. By discipling the members, Epiphany will hopefully gain a constant source of workers that tirelessly promote and maintain the Kingdom of God here on earth.

Epiphany must also create and implement activities for its membership to grow closer together as a church family. During our first year, we actively participated in ministry outreach events. These events allowed us to demonstrate the love of Christ Jesus

to the outside world. Prayerfully, other persons felt that God not only loved them but also was concerned about their well-being through their interaction with us.

The members of Epiphany must also feel the love of Christ Jesus. This will happen when we come together to participate in family-oriented activities that permit us to spend time fellowshiping with one another. The more we grow closer together on a personal level, the greater our bonds will be on spiritual and ministerial levels. Therefore, our calendar of events for Epiphany will include fellowship activities for our membership.

Educationally, the Lord God has purposefully situated me as the pastor of Epiphany. He has utilized my law school education to develop the analytical skills necessary to lead this church in today's world. The problems that face both the members of Epiphany and the world are very real and extremely complex. The issues underlying these problems are a complicated mess. They are composed of layers of personal, professional, familial, educational, spiritual, emotional, mental, physical, sexual and spiritual turmoil. These layers are so intertwined with one another that to unpack and unravel one area of concern in one layer exposes other areas of concern contained within other layers that must also be addressed.

My law school education also has placed me in a position where I can competently and successfully advocate for God's sheep. I am intimately aware of how to create, develop and articulate an argument for or against any position. Combining this training with my theological education, I am fully capable of conveying God's will to His people. I also believe that this same skill enables me to present to Him the current needs of His people.

I have spent long hours spanning across many days and months advocating for those who could not advocate for themselves. As the Lord's under-shepherd, there is not any issue or problem I cannot help the sheep resolve. Arguing my clients' cases before judges across the southeastern United States has enabled me to develop the boldness necessary to promulgate change. Preaching the Word of God across this country has enabled me to experience the different "faces" of need confronting the sheep. Our Heavenly Father has helped me understand that accomplishing positive change in the lives of other people requires faith, commitment and some "stick-to-it-ness."

My theological education (i.e. my Masters of Divinity degree and the present Doctor of Ministry coursework) has provided me with the spiritual deftness needed to connect our God with His people. It has enabled me to see the similarities between what biblical characters had to endure and what God's present-day sheep are forced to overcome. This same education has repeatedly provided me with revelation that has helped me navigate as the pastor required by the Lord.

My professional background, both legally and ministerial, has shown me that relying on man will, many times, lead to disappointment and regret. However, my professional careers have also taught me that the Lord God is fully able to provide me with what I need in order to serve Him as He requires. Time and time again, my efforts to connect myself with persons that appeared to have the knowledge and experience I can glean from were met with unfortunate and disappointing results. Repeatedly, I have suffered because these role models and father figures shirked the responsibility that came with such positions. They failed to be the guiding influences that I thought they should have been and hoped they would have been to me.

The irony is that during these same experiences, God has prepared me to be the leader, under-shepherd, father figure and role model that the men in my life failed to be towards me. One of my continual aspirations is the desire to be the leader that I personally would want to follow. With that said, I constantly ask myself how I would handle situations where someone looked to me for direction. As a mentor, what guidance would I provide me with if I were my mentee? What kind of investment must I make in others so that they become productive leaders that successfully lead others? How do I serve others so that at my Day of Judgment, our Lord will find that I was the kind of leader that He is well-pleased about?

In addition to these skills, the Lord God has blessed me with the skill to persevere and endure. As stated in my spiritual autobiography, the federal government hunted, hounded and harassed me for three, long years. The intent behind this criminal investigation and subsequent prosecution involved nothing more than a personal desire by several federal prosecutors to avoid losing any more cases to me. For thirty-six months, I had no other choice but to be patient and persevere. I was forced to endure the professional name-calling and underhanded tactics the federal government used during its “investigation” to drive clients and potential business away from me.

The Lord taught me that sometimes, victory is not instant. Nor does it come quickly. Instead, there are some victories that take time. In order to win, we must be patient. Many times, we must endure some hardships.

Our Heavenly Father also shared that the people He has called Epiphany to serve are currently dealing with some serious issues. They are forced to endure more than they should. And any under-shepherd that seeks to minister to these sheep must be one that



can persevere through difficult times. This leader must be able to help his or her followers endure their ordeals by exemplifying endurance him or herself.

I know that I have the intelligence to lead and possess the patience necessary to mentor other persons. I know that I have the compassion and love required to be the father figure and role model someone needs in his or her life and last but certainly not least, I possess the faith necessary to see lives changed as we walk together as leader and followers.

My doctor of ministry project was a mentorship training program for Epiphany's members where they learned what brokenness that results directly from parental absence is and how to implement methodologies in their lives that will address such brokenness. This training ultimately serves as the basis for a future mentor-mentee development program where the members of Epiphany will serve as mentors to selected youth from the FDC and will participate with them in a personal development and academic enrichment program.

This training program was conducted over a six-week period where project participants were about the brokenness that results directly from parental absence during childhood. Through learning modules, homework assignments, surveys and journaling, information was disseminated to these participants that helped them both to learn how to recognize such brokenness in their lives and to begin the steps of healing it.

It became extremely clear to me while preparing both my spiritual autobiography and contextual analysis that the running theme present in both written works is absentee parenthood. It did not matter how I approached either my life or ministry, the fact remained the same: parents failed to live up to the responsibilities inherent to such

positions. Either, these persons were absent from the lives they had the greatest potential to influence. Or, they failed to utilize such influence to positively guide those persons placed in their charges to productivity and purpose.

While I initially wanted to focus exclusively on the lack of leadership within ministry as the project, addressing the lack of presence and influence of parents in the lives of persons took precedence. Ironically enough, I actually addressed leadership through this study on parental absence and the effects it had upon project participants. Being a parent is to be a leader. It is to exercise influence upon the lives of another person. Ideally, a parent utilizes his or her position in the life of a youth to help mold that young person as he or she transitions into adulthood. These leaders shape their charges for better and for worse and failure of a parent to take his or her leadership responsibilities seriously results in substantial damage to the youth involved.

This project enabled its participants to apply a principled process to their lives that enables them to experience full and abundant lives in spite of parental absence during their childhoods. By interacting with these project participants in a systematic fashion, these individuals were able to identify those spiritual, mental and emotional areas where they are most damaged. This project enabled me, as its creator and facilitator, to identify both individual and universal factors that existed amongst the project participants. This project also revealed those aspects of brokenness that are within the project participants' abilities to resolve and those aspects that are not. This project also educated project participants about practical solutions they can easily and repeatedly apply to their lives.

This project did enable both the project participants and I to learn concrete, productive ways to help ourselves discover avenues to combat the mental hardships and

emotional baggage that parental absence has deposited in our lives. The project participants were provided meaningful insight into resolving this negative issue. This project became a process of restoration, reinvention and reemergence that can be repeatedly applied to successive groups of people.

## **CHAPTER TWO**

### **BIBLICAL FOUNDATIONS**

Epiphany is uniquely located in the FDC of Charlotte, North Carolina. The term “uniquely located” is used because within that particular area of town, the brokenness that children and youth experience because of parental absence is staggering. Ironically, a large portion of Epiphany’s members mirrors this locale. Approximately half of all our members were raised in households where at least one parent was physically absent therefrom. Due to this parental absence, these church members show indications that they too suffer from brokenness.

Epiphany is strategically located in the FDC to specifically address the brokenness that exists therein. However, before Epiphany can go out in the surrounding community and minister to the residents thereof, the members of Epiphany must take the time to address the brokenness they are currently experiencing because of parental absence during their childhoods. Failure to do so will result in broken Christians futilely trying to minister to broken individuals. How can a broken disciple who has never addressed his or her own brokenness help another person with his or her brokenness? That disciple cannot. Therefore, Epiphany shall start with the core, its members, shoring up the deficiencies that they suffer from and then, once these members have been trained how to identify and address brokenness that results directly from parental absence, they will spread outward into the FDC.

The project will implement a mentorship-training program over six weeks where the members will be educated spiritually, psychologically and theoretically about brokenness. This project seeks to inform church members about solutions they can apply to address the brokenness in their lives. Upon completion, anticipated objectives of this project include informing members about brokenness and disseminating knowledge to these members that enables greater awareness about how to address their brokenness.

Any good project requires a solid starting point. There has to be some kind of foundation that anchors the project through its learning and application stages. That starting point for Epiphany's training project to address brokenness starts with the Word of God. In order to accomplish the goal, it is imperative to know exactly what the Lord God says about brokenness, parental absence and the need to address it. This biblical foundation will serve as guideposts that outline the boundaries of this project. It is intended for the selected scripture to act as a tether that prevents this project from veering off into possibilities and hypotheticals that distract from the expressed objective. Since lives are on the line, it is necessary to know the final destination of the project from the start so that such project can most effectively, productively and efficaciously arrive at that destination.

### **Old Testament**

Psalm eighty-two verses one through eight serves as the Old Testament foundation of the project. While this psalm is in the book of liturgical Jewish songs likely used during worship at the Temple in Jerusalem and satellite synagogues scattered throughout Israel and the Jewish Diaspora, it is not a "song" at all. Rather, it is a tribunal

that is held in the spiritual realm. Yahweh has brought charges of corruption and breach of fiduciary duty against a select group of divine beings for failing to discharge their required responsibilities. These celestial individuals failed to promote justice within the territories assigned to them.

Unlike the psalms attributed to David where he either exalts the Lord or complains about his human frailties and limitations, the authorship of this Psalm is unknown. Whoever the author is, this individual has been granted the very unique opportunity to “peer” into the spiritual realm and witness this trial of divine beings.<sup>1</sup>

A quick review of the eight verses of Psalm eighty-two is necessary for the later arguments regarding its interpretation. Verse One indicates that Yahweh is amongst a divine council where He is both prosecuting attorney and the deciding judge with final authority. “God has taken His place in the divine council; in the midst of the gods He holds judgment,” (Psalm 82:1).<sup>2</sup>

There has been considerable discussion about the actual meaning of the word, “Elohim.”<sup>3</sup> The biblical foundation of this project joins the ongoing discussion about what the author intended when he or she utilized it later on herein. For now, it is sufficient to point out that these other “gods” that Yahweh has charged with criminal corruption possess some level of divinity or more likely, divine authority.

<sup>1</sup> Matitahu Tsevat, “God and the Gods in Assembly: An Interpretation of Psalm 82,” *Hebrew Union College Annual* 40, (January 1, 1970): 128, accessed February 10, 2015, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>2</sup> Biblical citations within this document are from the New Revised Standard Version unless stated otherwise.

<sup>3</sup> John R. Kohlenberger, III, ed., *The Interlinear NIV Hebrew-English Old Testament* (Grand Rapids, MI: Zondervan Publishing House, 1979), 439.

In verse two, Yahweh levels actual charges of corruption and breach of fiduciary duty against these divine beings. He accuses them of judging their territories unjustly and favoring the wicked and evil over the lowly, meek and destitute. “How long will you judge unjustly and show partiality to the wicked? *Selah*,” (v.2).

At this point, it is necessary to understand that “judging” in this context means governing. The word translated as “judge” is “shaphat” (pronounced “shaw-fat”).<sup>4</sup> Kenneth M. Craig argues that when God speaks about how these divine beings have judged unjustly, the word “shaphat” is best translated as “to govern” (i.e. to manage and/or rule).<sup>5</sup> This is especially so when “shaphat” is viewed in context of the entire psalm.

With that in mind, verses three and four reveal that each of these divine beings were given a region, territory or kingdom to govern where they all were specifically charged with caring for the lowly, weak and destitute as well as protecting these same persons against mistreatment, harassment and abuse from the wicked and the evil. “Give justice to the weak and the orphan; maintain the right of the lowly and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked,” (v. 3-4).

Every action that these divine beings performed had to be based on these two explicit objectives. This narrow, delineated focus ascribed to these divine beings is similar to the narrow, delineated focus of the Christian disciple that Jesus emphasized in Matthew 22:36 – 40.

<sup>4</sup> “Shaphat,” Bible Study Tools, accessed February 13, 2015, <http://www.biblestudytools.com/lexicons/nas/shaphat.html>.

<sup>5</sup> Kenneth M. Craig, Jr., “Between Text and Sermon,” *Interpretation* 49, no. 3 (July 1, 1995): 282, accessed February 9, 2015, *Old Testament Abstracts*, EBSCOhost.

“Teacher, which commandment in the law is the greatest?” [Jesus] said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets.”

There, we witness Him articulate that all of Torah must be interpreted and understood through the lenses of Leviticus 19:18 and Deuteronomy 6:4 – 5. In terms of the divine beings from Psalm eighty-two, verses three and four are key to everything these individuals did or were supposed to do as governors over their assigned territories.

Earlier in this work, the term “breach of fiduciary duty” was utilized. This is a legal term. It is used to convey that a trustee failed to exercise strict care in managing a particular trust. All trusts contain res (pronounced “ray”), which is some tangible form of property. The res can be an actual piece of real estate, a lump sum amount of money, artwork or anything the creator of the trust wishes to transfer ownership over to the trust. The trustee(s) of a trust is required to use his or her best efforts to manage, grow and protect the res. This is referred to as the trustee’s fiduciary duty. When a trustee uses less than best efforts and causes the res to either lose significant value or to be lost completely, this loss is known as a “breach of fiduciary duty.” This breach occurs due to the trustee’s intentional or negligent mismanagement of the trust res. As a result of a breach of fiduciary duty, the trustee is therefore subject to both civil and criminal penalties.

Stewardship is to religion what a trust is to the law. It involves Yahweh entrusting ministry to us, the second party. A good example of stewardship as a “spiritual trust” is Epiphany. The “ministry” that the Lord requires Epiphany to engage in would be the res of this spiritual trust. As ministers, every member of Epiphany is required to exercise his



or her best efforts and to utilize every gift and ability at his or her disposal to “manage” ministry. We must engage in ministry so that it yields “dividends”—or in the vernacular of Christianity, “a harvest”—for God to collect (or “reap”) at some later date. Failure to properly, proficiently and productively administer ministry results in serious consequences and repercussions for Christian disciples and stewards.

What occurs in Psalm eighty-two is that the gods’ failure to properly exercise the required fiduciary duty subjects these “governors” to serious consequences. These governorships should be understood as stewardships. Final authority and absolute ownership rests with Yahweh. The day-to-day administration of these territories is the responsibility of these divine beings as “stewards.” They must promote justice and defend the innocent like Yahweh because they did not govern as Yahweh required, these divine beings were put on “trial.”<sup>6</sup>

Verse five asserts that these divine beings have not only failed to promote justice and protect the lowly, weak and destitute from evil manipulation and wicked harm but this verse asserts that these “stewards” have intentionally chosen the darkness over the light. “They have neither knowledge nor understanding, they walk around in darkness; all the foundations of the earth are shaken,” (v. 5). By choosing the darkness, these same governors lack the knowledge and understanding necessary to govern effectively or efficiently. As a result of this administrative ignorance, the entire world has suffered.

<sup>6</sup> David E. Bokovoy, “SMW WHYDW BBYT YQB [Hebrew Characters]: Invoking the Council as Witnesses in Amos 3:13,” *Journal of Biblical Literature* 127, no. 1 (March 1, 2008): 46, accessed February 11, 2015, *Old Testament Abstracts*, EBSCOhost.

Tsevet asserts that these divine beings' collective failure to govern properly is not simply an accident, mistake or error capable of quick and easy correction.<sup>7</sup> He argues that these "stewards" failed exactly because they were incapable of walking in the light. These governors do not want to operate with a God-understanding. Instead, they want to do whatever they want to do. This self-centered desire focuses primarily on acquiring material benefits from the wicked and evil in exchange for allowing the wicked and evil to have free reign within their individual territories. This prompts Tsevat to argue that the psalmist is conveying the point that if these divine beings remain in office, there's absolutely no hope for the world.<sup>8</sup>

Kenneth Craig goes one step further than Tsevat and argues that not only are these divine beings incapable of walking in the light, but their corruption denotes cosmic chaos. This cosmic chaos is the direct result of these governors' intentional decision to be corrupt. Craig states that these "stewards" have subverted the order that sustains all of creation.<sup>9</sup>

An argument can be made that the absent parents of the members at Epiphany have done exactly what the Elohim have done. They have chosen the darkness over the light. By refusing to actively co-parent the children they jointly created these absent parents have, in effect, declared that they do not want to conform themselves to the standard God requires of parents.

<sup>7</sup> Tsevet, "God and the Gods in Assembly," 128.

<sup>8</sup> Tsevat, "God and the Gods in Assembly," 128.

<sup>9</sup> Craig, "The Beginning of the Reign," 283.

There is a myriad of reasons why a parent abandons his or her children and there are some occasions where parental abandonment “borders” on reasonable (e.g. tours of duty in armed services; employment across or out of the country; medical conditions rendering a parent physically incapable of parenting and etc.). However, many of the reasons absent parents give as to why they were absent from their children’s lives are simply excuses.

Psalms 127:3 – 4 reveals that children are a special blessing from God. This psalm also indicates that those adults fortunate enough to have children have experienced the rich favor of the Lord. Since children are a divine blessing from the Lord God Almighty, parents that turn their backs on their children and are absent from their lives are literally turning away from the Light of God and towards the darkness.

If Psalm eighty-two represents, for the most part, a trial where divine beings are prosecuted criminally for breaching their fiduciary duty as stewards, then verses six and seven represent the judgment, “I say, “You are gods, children of the Most High, all of you; nevertheless, you shall die like mortals, and fall like any prince,” (v. 6-7).

These two verses pronounce these governors guilty. They also announce the punishment for their collective criminality. These individuals have their divinity (or more likely, divine authority) stripped from them and are made mortal subject to death.

It is this judgment and sentence that has created all the fuss over who exactly are these divine beings. Before jumping into this ongoing dispute among interpreters, it is necessary to point out that the divinity of these beings was not absolute nor were they beyond reproach or scrutiny. As with any stewards (and trustees), there comes a time

when they must be held responsible regarding their stewardships. They must prove that they have truly exercised their best efforts as they discharged their fiduciary duty.

Craig points out that immortality is a characteristic of divinity while mortality is a characteristic of humanity. Continuing, he argues that God strips these beings of their divine status and condemns them to a human fate.<sup>10</sup> Tsevat argues that God [recognized] a fault in the order of the world as He established it. Therefore, the Lord's purpose is not to deny that the convicted were ever gods. Rather, Yahweh declares that their divinity is not immutable. These individuals did not fulfill their prescribed duties. As a result, they lost their divinity and cease to be divine at all. Now, they are just men fated to die like any other man.<sup>11</sup> Verse eight concludes Psalm 82, by stating "Rise up, O God, judge the earth; for all the nations belong to you!" It is the psalmist's request to Yahweh that He assume responsibility for governing the world.

While researching Psalm eighty-two, it was discovered that there is disagreement among interpreters about one thing. The scholars who have tackled this Psalm have not reached consensus on who are the "Elohim." "Elohim" is the original Aramaic noun used in verses one and six. Many translators have interpreted this word to mean "gods"—deities that were believed to have existed during antiquity. There is considerable debate in how the psalmist distinguishes between Yahweh and these lesser deities. In the *Hebrew Bible*, the psalmist uses the proper names "El" and "Elyon."<sup>12</sup> Some interpreters

<sup>10</sup> Craig, "The Beginning of the Reign," 283.

<sup>11</sup> Tsevat, "God and the Gods in Assembly," 129.

<sup>12</sup> Kohlenberger, *The Interlinear NIV Hebrew-English Old Testament*, 439.

have argued that by using these proper names in verse six, the psalmist is distinguishing between Yahweh and these lesser deities.

While virtually all English translations of Psalm eighty-two translate “Elohim” as “gods,” there are three translations that do not. The *Complete Jewish Bible* and Eugene Peterson’s translation, *The Message*, translates “Elohim” as “judges.”<sup>13</sup> However, the *New Living Translation* translates “Elohim” as “heavenly beings.”<sup>14</sup> It is important to note that all translations agree that the “Elohim” are some type of celestial beings that rank higher in existence than mere human beings but are clearly subordinate to God as El or Elyon.

It should be asserted from the beginning that as previous interpreters have wrestled with Psalm eighty-two, they have missed the point God is conveying through this Psalm. This point is given not for argument where the “Elohim” fell on the scale between divinity and humanity. Instead, the Lord has included Psalm eighty-two within the Christian canon as a warning to all those leaders within the church (i.e. bishops, pastors, ministers, deacons, trustees, elders and etc.) that they are stewards charged with the fiduciary duty of leading the Body of Christ properly and representing Him faithfully to the world.

The first interpreter that was encountered while researching Psalm eighty-two was Julian Morgenstern. He argues for a very strict, literal interpretation of the word “Elohim.” He asserts that when the psalmist used this word, he or she was actually

<sup>13</sup> “Psalm 82: CJB” Bible Gateway, accessed March 3, 2015, <http://www.biblegateway.com/passage/?search=Psalm+82&version=CJB>; “Psalm 82: MSG” Bible Gateway.

<sup>14</sup> Bible Gateway, “Psalm 82: NLT.”

speaking about gods. After raising the question whether the psalmist refers to human beings such as Israelite kings or foreign rulers or celestial beings just as gods or angels, Morgenstern dismisses the former in favor of the latter.<sup>15</sup>

A large reason why Morgenstern does this is based on verses six and seven. He argues that if the “Elohim” are human rulers or judges then why would God sentence these humans to die like mortals? Are not humans already mortal? Since we are, why would the Lord need to impose upon humanity the limitation of mortality that it is already subject to? To further support this argument, Morgenstern argues that verses two through four were not an original part of Psalm eighty-two. Instead, they are later additions that some redactionist added to the psalm to “explain” how these celestial beings fell short.<sup>16</sup>

Michael Heiser argues that within Israelite religion, the Jews historically believed that there were many gods but only one Yahweh.<sup>17</sup> He points out that the very first commandment does not say that no other gods exist. Rather, the Jews are explicitly forbidden from worshipping any god other than Yahweh.<sup>18</sup> Therefore, it is not incompatible with Jewish theology, according to Heiser, to argue the existence of other deities in addition to Yahweh.

<sup>15</sup> Julian Morgenstern, “The Mythological Background of Psalm 82,” *Hebrew Union College Annual* 14 (January 1, 1939): 31, 34, accessed February 10, 2015, *ATLA Religion Database with ATLASerials*.

<sup>16</sup> Morgenstern, “The Mythological Background of Psalm 82,” 33, 38.

<sup>17</sup> Michael S. Heiser, “Monotheism, Polytheism, Monolatry, or Henotheism? Toward an Assessment of Divine Plurality in the Hebrew Bible,” *Bulletin for Biblical Research* 18, no. 1 (January 1, 2008): 24, accessed February 11, 2015, *ATLA Religion Database with ATLASerials, EBSCOhost*.

<sup>18</sup> Heiser, “Monotheism, Polytheism, Monolatry, or Henotheism?,” 24.

With this in mind, Heiser argues that at no time within the *Hebrew Bible* has God ever called upon human beings to govern the nations of the earth. Instead, he argues, based upon Deuteronomy 32:8 – 9, that Israel was explicitly separated from other nations to be Yahweh’s personal possession and to be the focus of His personal rule.<sup>19</sup> Heiser argues, like Morgenstern did, that if the “Elohim” are sentenced to die like human beings then why would they be considered human in the first place. Because of their failure to govern as God required and their widespread corruption, these deities have their immortality stripped from them.<sup>20</sup>

Understandably then, Heiser logically interprets “Elohim” as something greater than simply human beings. A good observation he makes is: if the “Elohim” are human judges, then why would their corruptions shake the foundations of the earth. He answers his own question by pointing out that such could occur in the world only if the “Elohim” were cosmic beings that possessed divine authority. Like Morgenstern, who he dismisses, Heiser argues for an interpretation of “Elohim” as gods or other celestial beings.<sup>21</sup>

Unlike both Morgenstern and Heiser who take a clear, definite stance on how they interpret “Elohim,” Elmer B. Smick does not. He considers both sides of the interpretation argument without clearly indicating where his interpretation falls. First, Smick points out that the argument can be made that the “Elohim” are human. He understands “the foundations of earth” not to literally be the firmament of this planet but actually the intangible, sociological foundations of society. Since these human judges

<sup>19</sup> Heiser, “Monotheism, Polytheism, Monolatry, or Henotheism?,” 19.

<sup>20</sup> Heiser, “Monotheism, Polytheism, Monolatry, or Henotheism?,” 19.

<sup>21</sup> Heiser, “Monotheism, Polytheism, Monolatry, or Henotheism?,” 19-20.

were so corrupt and failed to promote and ensure justice as the Lord required, it therefore became necessary for the Lord to intervene and straighten out the mess that these human judges made.<sup>22</sup>

Smick then turns around and presents the counterargument that “Elohim” could be interpreted as “gods” or celestial beings. These “heavenly beings” are specially charged with governing the earth and promoting justice. These “gods” failed to do so. Smick argues that this failure created a theodicy where the Lord vindicated His own righteousness and denounced the evil or wickedness of these other celestial beings.<sup>23</sup>

The problem with Smick is that after presenting both sides of the interpretation argument beautifully, he leaves us, his audience, hanging. He does not really contribute to the ongoing debate. He offers no new scholarly input regarding how “Elohim” should be interpreted. Nor does Smick provide any substantive extrapolation regarding what such interpretation means for the Body of Christ in a twenty-first century context. He, instead, leaves the reader dangling like a participle.

Roger T. O’Callaghan takes exception to Morgenstern’s suggestion that verses two through four were not originally part of Psalm eighty-two but were later additions. Whereas Morgenstern would have verses two through four completely removed from Psalms eighty-two altogether, O’Callaghan would see a footnote added to verses two

<sup>22</sup> Elmer B. Smick, “Mythopoetic Language in the Psalms,” *Westminster Theological Journal* 44, no. 1 (March 1, 1982): 95, accessed February 11, 2015, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>23</sup> Smick, “Mythopoetic Language in the Psalms,” 96.



through four that reveal to the reader what exactly the “Elohim” did that perverted justice.<sup>24</sup>

Remarkably, O’Callaghan links the sexual dalliances between angels and earth women in Genesis 6:1 – 4 with the “perversion of justice” expressed in Psalm 82:2 – 4. He argues that the “Elohim” are angels that used their positions as governors of earth to engage in immoral acts (i.e. physical sexual intercourse) with human women. Besides being a violation of the trust inherent in the office, O’Callaghan is convinced that sexual intercourse between celestial and human beings was offensive to God.<sup>25</sup>

This stance is untenable because it completely ignores that when God created humanity, He explicitly and intentionally created us to be sexual. While an argument can be made that sexual misconduct as a steward is indeed a violation of trust and fiduciary duty of that office, Psalm eighty-two never presents sexual misconduct as the basis of the allegations of perverting justice raised against the “Elohim.” Whatever the corruption was, sexual misconduct is not stated or even implied. By connecting Psalm 82:2 – 4 with Genesis 6:1 – 4, O’Callaghan makes an interpretation that is not supported or substantiated by scripture.

James Trotter argues that the “Elohim” in Psalm eighty-two are not human judges. Nor are they tyrannical foreign rulers that have abused the Israelites. He does not even purport that the “Elohim” are deities that exist within the spiritual realm with Yahweh. Instead, Trotter argues that when the psalmist speaks about the “gods,” he or

<sup>24</sup> Roger T. O’Callaghan, “A Note on the Canaanite Background of Psalm 82,” *Catholic Biblical Quarterly* 15, no. 3 (July 1, 1953): 311, accessed February 10, 2015, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>25</sup> O’Callaghan, “A Note on the Canaanite Background,” 311.

she is identifying a set of divine kings. In other words, Trotter asserts that Yahweh has appointed leaders to oversee specific nations of the world and has bestowed upon them divine authority to do so.<sup>26</sup>

Trotter agrees with other interpreters that Psalm eighty-two is set in a spiritual realm where El holds council with other celestial beings. It is important to note that Trotter asserts that Yahweh, the God of Israel, is not Lord God Almighty in this Psalm. Rather, he postulates that Yahweh is one of many divine beings that El has assigned to govern specific territories, in this case, the kingdom of Israel. He has broken tradition with other interpreters by distinguishing and asserting that Yahweh is not synonymous with Lord God Almighty. In essence, Trotter treats Yahweh as a prosecutor that brings criminal charges against His fellow divine kings. El, as judge, then weighs the evidence Yahweh presents and issues judgment upon these other divine kings.<sup>27</sup>

This argument is troubling for a number of reasons. First, Trotter has reduced the Jewish God (and by default, the God of Christ) to the level of a human being subordinate to some greater deity. At this point, it is doubtful that Trotter and this biblical foundation are even approaching Psalm eighty-two from the same position. As a pastor of a Christian church, the unwavering belief is that there is no God other than Yahweh. Trotter appears to come to the scripture ready to substantiate an argument (maybe even a belief) that Yahweh is just one of many deities and even then, He's no big deal.

<sup>26</sup> James M. Trotter, "Death of the [Elohim] in Psalm 82," *Journal of Biblical Literature* 131, no. 2 (January 1, 2012): 221, 229-231, accessed February 9, 2015, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>27</sup> Trotter, "Death of the [Elohim] in Psalm 82," 222, 224-225, 227.

While yes, a strict reading of Psalm eighty-two can sustain an argument that Yahweh is subordinate to an even more powerful deity, Trotter fails to understand that Yahweh can be both prosecutor and judge. Jesus asserted as much in the fifth chapter of John (v. 22, 24, 27, 30 and 45).

The Father judges no one but has given all judgment to the Son...Very truly, I tell you, anyone who hears my word and believes him who sent me has eternal life, and does not come under judgment, but has passed from death to life...and [the Father] has given [the Son] authority to execute judgment, because he is the Son of Man...I can do nothing on my own. As I hear, I judge; and my judgment is just, because I seek to do not my own will but the will of him who sent me...Do not think that I will accuse you before the Father; your accuser is Moses, on whom you have set your hope

He does so again in John 12:47-50:

I do not judge anyone who hears my words and does not keep them, for I came not to judge the world, but to save the world. The one who rejects me and does not receive my word has a judge; on the last day the word that I have spoken will serve as judge, for I have not spoken on my own, but the Father who sent me has himself given me a commandment about what to say and what to speak. And I know that his commandment is eternal life. What I speak, therefore, I speak just as the Father has told me.

Jesus as God the Son actually brings the charges against all persons that reject Him while God the Father judges these very persons. If we believe in the Lord God as the Triune God, then He is the same God that ultimately accuses and punishes.

Ultimately, Trotter identifies these divine kings as human kings considered to have divine status. Supporting this assertion by relying on literature from ancient Near East communities and religions, he asserts that the obligations already identified in verse two through four are obligations that are typically charged to royalty and not deity. These are the duties and responsibilities that an overarching deity would charge his or her royal subordinates with fulfilling as a condition of holding royal office. Therefore, Trotter

argues that the failure to fulfill the obligations specified in Psalm eighty-two reveal a royal failure, not a divine one.<sup>28</sup>

Honestly, this biblical foundation is unable to distinguish Trotter's identification of the "Elohim" as human kings operating pursuant to divine authority from W. Gary Phillip's identification of the "Elohim" simply as human judges under divine obligation to administer justice throughout Israel in accordance with the Law of God.<sup>29</sup> It appears that both Trotter and Phillips are asserting the very same point: that the leaders in Psalm eighty-two that have failed to govern the territories of the world in accordance with God's will are human beings. Yahweh has clothed these humans with divine authority when He appointed them to govern their assigned territories but the fact remains that for Trotter and Phillips, the word "Elohim" is simply a title bestowed upon human actors.

As stated earlier, all of this disagreement about who the psalmist believes the "Elohim" are misses the mark. God did allow the psalmist to witness, either in person or through a vision, the judgment of those individuals that Yahweh appointed to govern the earth. However, this biblical foundation reasonably assumes that the Lord's ultimate purpose for including Psalm eighty-two within the Book of Psalms and the larger Christian canon is to provide a clear, stark warning to today's leaders of the church. Our Heavenly Father is, first, placing Christian disciples and stewards on notice that as His ministers, there are specific obligations that must be fulfilled.

<sup>28</sup> Trotter, "Death of the [Elohim] in Psalm 82," 233-234.

<sup>29</sup> W. Gary Phillips, "An Apologetic Study of John 10:34 – 36," *Bibliotheca Sacra* 146, no. 584 (October 1, 1989): 409, accessed February 11, 2015, *ATLA Religion Database with ATLASerials*, EBSCOhost.

Pastors are charged with the task of not just leading a ministry. Rather, pastors are charged with the obligation to tackle the brokenness that members have and or are still experiencing because of parental absence during their childhood. Clearly, these members that would fall within the category of “the weak, orphan, lowly and destitute.” Psalm eighty-two reveals that it is not my place to distinguish which type of brokenness by parental absence is the “right brokenness” and which type is the “wrong brokenness.” Rather, Epiphany must address all brokenness caused by parental absence.

Failure to do so has dire consequences for both pastors and the Body of Christ as a whole. This is the second revelation that Psalm eighty-two provides. It is also a revelation that these interpreters have missed. Leadership within the Body of Christ is not absolute. It is not beyond divine scrutiny. Rather, it is just the opposite. As leaders of God’s church, Christian disciples and stewards are constantly under the “detective’s interrogation lamp.” They are continually subject to microscopic examination by God who, like a court reporter, records every act they commit and preserves it later to review during their individual Days of Judgment.

In Psalm eighty-two, the Elohim fail to govern properly because they forsook their obligations as divinely appointed leaders to curry favor with the evil and wicked. This intent to gain favor with the opponents of the “weak, orphan, lowly and destitute” has led to widespread corruption. So much so, that chaos has overcome order and the entire earth has fallen into the stronghold of chaos. For their willful failure to be the leaders that God called them to be, these Elohim were stripped of their divine status and authority.

The same thing will happen to Epiphany should its members too fail to meet the obligations the Lord God has charged us with fulfilling. Epiphany's members too shall be stripped of status as leaders of the Lord's Church and have their authority to serve as such revoked. Therefore, we must remain mindful that our position as leaders within the Body of Christ is a tenuous one. They are not permanent by any means and they are subject to revocation based on how the member of Epiphany engage in the incidents thereof. For example, if Epiphany is not led in such a way that Epiphany substantially and significantly tackles the brokenness members are currently experiencing, then we will be subject to the same revocation that the Elohim was in Psalms 82. This is a scary proposition, but it is an honest one where God has made His intentions explicit.

### **New Testament**

Matthew 18:10 – 14 serves as the New Testament foundation of this project.

Those individuals familiar with the Gospel of Matthew will recognize this pericope of scripture as the "Parable of the Lost Sheep." It reads as follows:

Take care that you do not despise one of these little ones; for, I tell you, in heaven their angels continually see the face of my Father in heaven. What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of your Father in heaven that one of these little ones should be lost.

It would appear at first blush that Jesus is focused on two parties. The first party is children while the second party is the one sheep that wanders away from the other ninety-nine sheep. Such an understanding would be completely appropriate if this was a youth Sunday school class but academia requires a more focused, in-depth understanding of

Matthew 18:10 – 14. Pushing past the twenty first century tendency to settle upon the quickest and easiest reading application to this scripture, the question must be asked why this scripture is important to Epiphany’s present context as well as how this scripture is applicable to Epiphany’s effort to train its members how to recognize and address the brokenness that they are currently experiencing because of parental absence during their childhoods. Intentionally, this biblical foundation will dive deep into the many different layers of significance that the original author and subsequent redactors have imbedded in Matthew 18:10 – 14.

The instant New Testament scripture is drawn from the Gospel of Matthew, a work written to first century Jews who had been forced to find their individual and collective identity in Yahweh now that the Jewish Temple had been destroyed in approximately 70 A.D. It is uncontroverted that this gospel is written to a group of Jewish Christians where the author wants his or her audience to realize that Jesus’ atoning sacrifice is a gift of and or from God, hence, the name of this gospel, Matthew (or as it is recorded in the original Kione Greek, Matthias).<sup>30</sup>

Throughout the years, this gospel has been viewed as a training or educational manual for disciples to model themselves after Jesus.<sup>31</sup> It is no coincidence that the name of this gospel is “Matthias” (μαθαίς). The name “Matthias” closely resembles the Greek word for disciple, “mathatai” (μάθεται). This connection is not incidental at all. Rather, it is intentional especially if the author’s purpose is to train his or her audience to identify

<sup>30</sup> Warren Carter, preface to the *Gospel According to Matthew, The New Interpreter’s Study Bible* (Nashville, TN: Abington Press, 2003), 1745.

<sup>31</sup> Carter, *Gospel According to Matthew*, 1745.

with God through Jesus and to use the example of Jesus' life as the guiding framework of its discipleship.

Another issue about this gospel that we must remain aware of is that Matthew is written to a specific audience as a means of encouraging a counterculture to the society dominated by the Roman Empire. The author of the Second Gospel is determined to inform and remind his or her audience that the present world was a sinful world that the people needed to be saved from and that Jesus' ministry—including His atoning sacrifice—was the vehicle to accomplish this.<sup>32</sup> If such reasoning is applied to Epiphany's present context, then the current society that allows parents to abscond from the responsibility of jointly parenting the children that they have created is a sinful world. To counteract and defeat this sinful world, Epiphany must create a counterculture beginning with its members that utilizes Jesus' instruction and teachings to address the reality that many single-parents and their children are currently experiencing in the FDC.

Let this biblical foundation begin its examination of Matthew 18:10 – 14 by focusing on verse ten. There, the Second Gospel records: “Ὁρατε μή καταφρονήσητε ἓνα τῶν μικρῶν τούτων λέγω γάρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανα διὰ παντο βλέπουσι τὸ πρόσωπον τοῦ πατρο μου τοῦ ἐν οὐρνοῖ.” Or, “Be very careful that you do not despise one of these little ones for I say to you that their angels in Heaven continually see the face of my Father who is in Heaven,” (Matt. 18:10).

First, this biblical foundation has translated the verb, ὁραω (pronounced “Horao”), as “be very careful.” This is significant because ὁραω is most commonly translated “to see.” It commands a person to perceive visually or to take notice through

<sup>32</sup> Carter, *Gospel According to Matthew*, 1746.



the sense of sight of someone, something or someplace. This is the verb that the author of Matthew uses later on in verse ten when Jesus comments that the little one's angels continually see God's face.

However, this is not the only meaning and use of ὁράω. This verb also means, “to pay heed to,” “to be careful about” and “to become acquainted with by experience.”<sup>33</sup> When the author of Matthew uses ὁράω at the beginning of verse ten, he or she does not actually want the reader to use his or her physical sight. Rather, this author wants the reader to be aware mentally of what comes next. Verse ten is not simply a statement. It is a command and it is given with urgency. The reader is to guard against doing what is prohibited or refusing to do what is expected and or required of him or her.

This translation of ὁράω is consistent with how other interpreters have translated this verb. The New Revised Standard Version translates this word as “take care.” The *Amplified Bible* and the New Living Translation interpret ὁράω as “beware.” The English Standard Version, *Holman Christian Standard Bible*, *New American Bible Revised Edition*, *New American Standard Bible* and the New International Version translate this word as “see,” but interprets this word as a warning instead of a command to use the physical sense of sight. The King James Version translates ὁράω as “take heed.” Eugene Peterson's translation, *The Message* interprets the Greek verb as “watch.” Again, this is a command to act, not an instruction to perceive with human eyes.

While this is significant, it is not the thrust of verse ten. There is another word in this verse that has sparked an intense debate among interpreters over its meaning. That word is μικρός (pronounced “mikros”). It is typically translated “little ones.” There is

<sup>33</sup> “Horao,” Bible Study Tools, accessed February 16, 2015, <http://www.biblestudytools.com/lexicons/greek/nas/horao.html>.

debate among the scholars about what or more appropriately, who the author of Matthew is speaking about when he or she mentions “τῶν μικρῶν,” the little ones.

For a long time, interpreters assumed that Matthew had to be speaking about children when verse ten mentions “τῶν μικρῶν.” The primary reason for this is because earlier in chapter eighteen, the author does intentionally speak about children, especially young children.<sup>34</sup> In verses three and four, Matthew uses the word, παιδιον (pronounced “paidion”), as Jesus instructs His followers about how they are to approach and understand God as His true disciples. In his article, Koskenniemi cites Filson, Gundry and Gnllka as proponents of interpreting “τῶν μικρῶν” as “little children.”<sup>35</sup> The word, παιδιον, and its plural tense, παιδιά (pronounced “paidia”), was almost exclusively used when talking about children.<sup>36</sup> Jesus then turns around and immediately warns His followers of the dire consequences they would definitely experience if any of them harm any children.

However, Matthew uses the word, μικρός, in verse six instead of παιδιά. It is virtually uncontested that in verse six, μικρός does reference young children. Due to this near universal acceptance of μικρός as young children in verse six, interpreters argue that the author of the Second Gospel had to be speaking about young children when he or she again used μικρός in verse ten. This is the position of a widely-read study Bible.<sup>37</sup>

<sup>34</sup> Erkki Koskenniemi, “Forgotten Guardians and Matthew 18:10,” *Tyndale Bulletin* 61, no. 1 (January 1, 2010): 120, accessed February 16, 2015, *New Testament Abstracts*, EBSCOhost.

<sup>35</sup> Floyd V. Filson, *A Commentary on the Gospel According to St. Matthew*: 199, quoted in Erkki Koskenniemi: “Forgotten Guardians and Matthew 18:10,” 120.

<sup>36</sup> Robert Horton Gundry, *Matthew: A Commentary on His Literary and Theological Art*: 364, quoted in Erkki Koskenniemi: “Forgotten Guardians and Matthew 18:10,” 120.

<sup>37</sup> The Tyndale Bible Team, *Life Application Study Bible* (Grand Rapids, MI: Zondervan, 2000), 1588.

There is agreement with Koskeniemi and Ramshaw that the use of *μικρός* in verse ten is not used to speak about or reference children.<sup>38</sup> Rather, Matthew is referencing those disciples within the author's community of believers that held the lowest positions or were weak in the faith as well as outside citizens of the author's society that were relegated to its margins.<sup>39</sup>

Verse ten analogizes those persons from the author's community who existed at the lowest rung of their societal ladder to children. In essence, Matthew stresses the need for Christians in positions of responsibility to exercise the same level and amount of care with these persons that they would exercise with little children. The care, attention and love a parent shows a child becomes the standard with which Christians are required to love and care for the poor, the sick, the homeless, those individuals in prison, the hungry, the helpless, and the crippled.

Several interpreters have essentially reached this same conclusion that *μικρός* in verse ten is an analogy that compares the lowest and neediest members of our society with little children. Taylor-Wingender points out that the care shown to little children is the model that Christians are required to apply during our interactions with persons who are in need of assistance and are in worse situations. She argues correctly that the author is no longer focusing on children by the time he or she gets to verse ten. Rather, the author of Matthew is demonstrating just how far Christians as responsible leaders are

<sup>38</sup> Koskeniemi, "Forgotten Guardians and Matthew 18:10," 128.

<sup>39</sup> Elaine J. Ramshaw, "Power and Forgiveness in Matthew 18," *Word and World* 18, no. 4 (1998): 403, accessed February 16, 2015, *New Testament Abstracts*, EBSCOhost.

required to go in order to protect and restore those members of our society that are vulnerable.<sup>40</sup>

For Taylor-Wingender the issue is not simply about how Christian disciples and stewards care for the lowliest and needy individuals in our community. The issue also includes the standard of care that we Christians must show one another even as we serve those persons-in-need. We must exemplify the humble and vulnerable character of children in terms of our Christian relationships with fellow disciples.<sup>41</sup> It is customary for children to look to their parents for guidance, love, support, care, nurturing and a plethora of other needs. The children genuinely and honestly expect the parents to meet those needs. This is the childlike nature that Taylor-Wingender argues will invoke in other Christians that elevated and heighten care that Matthew 18:10 requires.

Bogdan Bucur agrees with Taylor-Wingender on this point. Relying heavily on Ulrich Luz, Bucur asserts that God's special concern is for "τῶν μικρῶν," the humble and despised. He's adamant that "τῶν μικρῶν" are most certainly not children in the biological sense. Not only that, but he believes that "τῶν μικρῶν" does not just address that group of disciples that are socially inferior, spiritual distraught and etc. Rather, Matthew 18:10 is a directive specifically charged to the church as a whole.<sup>42</sup> In this sense, both Bucur and Taylor-Wingender advocate the same point: Christians are not

<sup>40</sup> Paulette Taylor-Wingender, "Kids of the Kingdom: A Study of Matthew 18:1 – 5 and Its Context," *Direction* 17, no. 2 (September 1, 1988): 20, accessed February 18, 2015, *New Testament Abstracts*, EBSCOhost.

<sup>41</sup> Taylor-Wingender, "Kids of the Kingdom," 20-21.

<sup>42</sup> Bogdan G. Bucur, "Matthew 18:10 in Early Christology and Pneumatology: A Contribution to the Study of Matthean Wirkungsgeschichte," *Novum Testamentum* 49, no. 3 (January 1, 2007): 210, 212, accessed February 18, 2015, *New Testament Abstracts*, EBSCOhost.

permitted to despise or mistreat one another. Instead, we are required to affirmatively and intentionally care for one another.

We know this to be the case because when we move forward to verses twelve through fourteen Matthew gives us an example of how to exercise this heightened level of care.

Τί ὑμῖν δοκεῖ ἂν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἑνενήκοντα ἑννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶ ζητεῖ τὸ λανώμενον. Καὶ ἂν γένηται εὗρεν αὐτό, ἀμήν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἑνενήκοντα ἑννέα τοῖς μὴ πεπλανημένοι. Οὕτω οὐκ ἔστιν θέλημα τοῦ πατρὸς ὑμῖν τοῦ ἐν οὐρανοῖ ἵνα ἓν ἐν τῶν μικρῶν τούτων.

Or as stated in English:

What do you think? If a shepherd has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the ninety-nine that never went astray. So it is not the will of your Father in heaven that one of these little ones should be lost.

In these three verses, one sheep out of one hundred sheep strays away from the flock.

Realizing the immeasurable value that all one hundred sheep possess, the shepherd leaves the ninety-nine sheep behind to search for and rescue the one sheep that wandered off.

An in-depth analysis of verses twelve through fourteen reveals that the lost sheep in this parable is not some innocent, naïve little lamb. It is a believer and disciple that has abandoned his or her relationship with God. He or she has forsaken faith and has turned to a life of sin. This is so because the verb that the author of Matthew uses to indicate that this person has turned away from God and faith and has turned to sin is *πλάναιω* (pronounced “planao”).<sup>43</sup>

<sup>43</sup> “Planao,” Bible Study Tools, accessed February 18, 2015, <http://www.biblestudytools.com/lexicons/greek/nas/planao.html>.

This lost sheep in verses twelve through fourteen is a former-disciple-turned-sinner and the interesting thing is that even though this individual has turned his or her back on God and the rest of his or her faith community, the Lord, as the Shepherd, still loves and values this sheep so much so that He immediately goes looking for that individual with the hope of restoring him or her back to the community of faith.

Ramshaw argues strenuously that the “lost sheep” in verse twelve are members of the author’s own faith-community that have gone astray. She also postulates that within this parable is the charge for Christians to affirmatively seek those members and fellow disciples that have gone astray spiritually.<sup>44</sup>

In terms of the project, Matthew 18:10 – 14 is applicable to it in two major ways. First, the charge not to despise “*τῶν μικρῶν*” is clearly applicable to the adult members of Epiphany who have experienced brokenness by parental absence during their childhoods. Regardless if “*τῶν μικρῶν*” in verse ten is speaking explicitly about children or metaphorically about the lowly and destitute, these individual members are persons-in-need. They are also members of the Body of Christ. This means that they are owed a duty of care not to expose them to any further brokenness. In terms of their present brokenness, this same duty of care requires that Epiphany help them address such brokenness and transition successfully into wholeness. We must tackle this brokenness if Epiphany is to accomplish anything substantial and significant within the FDC.

Second, Matthew 18:10 – 14 calls upon Epiphany to—at some point in the future—to go after and love those absent parents with an eye towards helping them reconcile with their adult children. Epiphany’s members must be taught about the need to

<sup>44</sup> Ramshaw, “Power and Forgiveness in Matthew 18,” 399.

pursue these absent parents with the intention of not just rescuing them from the mentality that capitulates to the abandonment of parental responsibility but also with the intention of restoring them as full-fledged, active members of the Body of Christ.

There are two parts to this brokenness equation. Of course, there are the children forced to grow up without involvement and input from both parents present within the home. There is also the second part of this equation: the parents themselves that should have been present and active in their children's lives. Therefore, it is gleaned from Matthew 18:10 – 14 the need for this project to address both sides of the brokenness equation—even if currently, this project can only tackle the first part.

It is understood that there is not the time or ability to actually engage the parents that absented themselves from the lives of Epiphany's during their childhoods. A very serious limitation at tackling the second part of the brokenness equation is the monumental difficulty of learning the whereabouts of parents that some of our members currently have no information about. A second and equally-as-serious limitation is the constraint of only having six weeks to complete this project. There are more limitations but what has been shared thus far is sufficient to point out that this project must presently limit itself to our members who have experienced or are currently experiencing brokenness because of parental absence.

### **Conclusion**

Ultimately, Epiphany must remember that it is under divine obligation to address brokenness within its members as well as the surrounding community. Failure to meet this obligation will cause God to view the members of Epiphany unfavorably. Not only

that, but the brokenness that many persons in the FDC are living victims and will continue to exist. This includes both members of Epiphany, the members of the FDC and the parents that have absented themselves from their children's lives. All of these persons will never experience the fullness of the freedom that the Lord wants them to possess. Therefore, this project's purpose is clear: enable all persons to possess meaning and actualize purpose within God's kingdom and the first step to doing that is to tackle this brokenness caused by parental absence.



## **CHAPTER THREE**

### **HISTORICAL FOUNDATIONS**

The issue that the members of Epiphany are up against and the very issue that the Lord God Almighty has charged Epiphany with tackling is brokenness. Surprisingly, many of the problems that confront many of Epiphany's members can be traced back to their brokenness. A review of Epiphany's membership shows that approximately one-half of all members come from homes where one of the two parents was conspicuously absent. Even in those families where both the mothers and fathers were physically present within the home, one or both parents were absent emotionally so that for these members, living in their homes with their parents was like living in single-parent households.

When Epiphany looks outside of its walls to the FDC, one immediately notices the conspicuous absence of fathers in the households. Contextual analysis revealed that there are more families headed by single-parent mothers living in the FDC than there are families where both parents are present. What this means for the FDC and the larger Charlotte-Mecklenburg metropolitan area is that there is a state of brokenness being bred right before our eyes. The children from these single-parent homes are growing up in brokenness. While the hope is that they would be able to develop appropriately in spite of this brokenness, the reality is that these children will likely experience the consequences and effects of living and growing up in brokenness.

In this chapter, a historical model of ministry will be presented that is necessary for Epiphany to not only tackle brokenness in its members' lives, but will also replace brokenness in these persons' lives with wholeness. That ministry model is the holistic model of ministry. Within this twenty first century context, this model best explains, guides and assists Epiphany in educating and training other persons how to recognize and address the many incidents of brokenness that presently litter the lives of its members as well as community members from the FDC.

Epiphany has been in existence officially as a full-fledged church for twenty-three months at the time of writing this dissertation. This church does not have the history that churches from the Baptist, African Methodist Episcopal, African Methodist Episcopal Zion, Lutheran, Presbyterian and other denominations have. Further, although exposed to a Baptist background, the Baptist Model of Ministry is not applicable to Epiphany. Unfortunately, it will not allow the maximum impact that the Lord God intends for Epiphany.

After conducting research on the decline of the church's influence within American society, George Barna found that while there are some persons who leave the local church and fall away from God altogether, there's a much larger number of Americans that are leaving churches precisely because they want more from God in lives but cannot get what they need from the local church. What this means is that Christians, not the unchurched or non-believers, are leaving the church exactly because it has not furthered their commitment to God.<sup>1</sup> While the [Baptist ministry model] may mean well,

<sup>1</sup> George Barna, "A Faith Revolution is Redefining 'Church,' According to New Study," The Barna Group, October 10, 2005, accessed May 11, 2015, <https://www.barna.org/barna-update/5-barna-update/170-a-faith-revolution-is-redefining-qchurchq-according-to-new-study#.VVFaxvLVhBd>.

many of the churches under this model are out of touch and irrelevant to many people. Persons are more interested in being the church. They want more of God in their lives and the existing [Baptist ministry model] is not providing this to them.<sup>2</sup>

Insanity has been defined as doing the same thing that we have always done before expecting a different result. Therefore, if the Baptist ministry model is not allowing people to experience more of God where He can help them address and overcome the brokenness they are currently suffering from, then it would be insane for Epiphany to replicate this ministry model as its guiding historical foundation or to even utilize it as its primary vehicle to do ministry. Doing so would only exacerbate the brokenness that has inhabited the lives of Epiphany's members. What this project needs is a process that can be employed repeatedly to transition Epiphany's members and the persons living in the FDC from brokenness to wholeness. Again, the holistic ministry model is the answer.

In this foundational chapter, the holistic model of ministry will be presented in the following ways. This chapter shall begin with a basic overview of the instant ministry model. It will then look at how the model is implemented within the local church by examining the following aspects of this ministry model: (1) personal spiritual transformation as a path to social change; (2) evangelism in terms of social service ministries; (3) mission and outreach; (4) reconciliation as a witness to unity in Christ; (5) community development; (6) small groups; and (7) servant leadership. Once this has been accomplished, this chapter shall conclude with an explanation of how the holistic model of ministry is foundational to the instant anticipated Doctor of Ministry project.

<sup>2</sup> Aubrey Malphurs, *A New Kind of Church: Understanding Models of Ministry for the 21<sup>st</sup> Century* (Grand Rapids, MI: Baker Books, 2007), 21, 25, 33.

The first question that naturally arises when one speaks about the holistic model of ministry is: “What is it?” The easiest answer to that question is that this ministry model intentionally makes persons whole through the working of God’s Spirit as He makes Christians whole both as individuals and members of Christ Jesus’ new kingdom community. Borrowing from the Second World Missionary Conference’s motto and the mission statement of the Eastern Baptist Theological Seminary, Sider, Olson and Unruh created a bumper sticker-type slogan to help answer the question, what is the holistic model of ministry: “Reaching our community with the whole gospel for the whole person through whole churches.”<sup>3</sup> As easy as this answer is, it needs more for the average listener to say: “Ah!! So that’s what is and that’s what it does.”

Derived from the Greek word for whole, “*holos*” (ὅλος), the holistic model of ministry is an incarnational ministry model where God’s people flesh out the truth of the gospel. This ministry model not only helps people from communities that surround the local church, as the FDC does Epiphany, but also enriches the spiritual life of the church’s members by expanding their relationships with one another and the outside world beyond their cultural comfort zones. It requires members of the local church to make a personal commitment to service and not simply donate money from a distance.<sup>4</sup>

This is what has been witnessed occurring within present Baptist churches. Members would quickly crack open their wallets and purses to make modest donations that they hoped and believed would be used in some meaningful way to mission work.

<sup>3</sup> Ronald J. Sider, Philip N. Olson, and Keidi Rolland Unruh, *Churches That Make a Difference: Reaching Your Community with Good News and Good Works* (Grand Rapids, MI: Baker Books, 2002), 59.

<sup>4</sup> Bill Borror, quoted in Ronald J. Sider, Philip N. Olson, and Heidi Rolland Unruh: *Churches That Make a Difference: Reaching Your Community with Good News and Good Works* (Grand Rapids, MI: Baker Books, 2002), 27.

However, it was very rarely observed that any of these same members actually engage in missions. It seemed like persons within these congregations were absolutely fine with the idea that someone else other than them would participate in missions.

It is stated with confidence that same critique could be level against churches in all denominations. However, this historical foundation cannot state this with any real authority because such experience has not been the focus of the examiner's historical perspective and that perspective is limited to the Baptist ministry model.

The beauty of the holistic model of ministry is that it is not limited to one particular denomination or church. It can be found within and applied to a diverse group of denominations and churches.<sup>5</sup> This ministry model can stand on its own or it can be applied to existing denominational ministry models in an effort to make these existing churches more effective in establishing wholeness as the standard of Christian living and service.

### *Personal Spiritual Transformation as a Path to Social Change*

A highlight of this ministry model is that it focuses on personal spiritual transformation as a path to social change. As a person is transformed spiritually, he or she is empowered to change in every area of his or her life. This empowerment, in turn, allows the transformed person to plant seeds of lasting change within the outside community. Strongholds of evil forces are broken and the cores of broken persons are transformed by providing emotional, relational, physical and financial deliverance. What is witnessed is that the holistic model of ministry empowers persons as it simultaneously

<sup>5</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 36.

enables them to serve. It is an effective starting point for persons to begin addressing the brokenness they have endured all of their lives while also permitting them to connect (and in some instances, reconnect) with God in a meaningful way.<sup>6</sup>

Sider, Olson and Unruh point out that the holistic model of ministry mandates that the congregation provide loving support and actively assist persons as they undergo this spiritual transformation from brokenness to wholeness. They make the assertion that it is imperative that the members of a church's congregation develop relationships with one another as well as with persons from the outside community. It is these relationships built on faith and godly love that will provide accountability as well as continual encouragement as we turn from and remain free of habitual, destructive patterns and behaviors.<sup>7</sup>

### *Evangelism in Terms of Social Service Ministries*

The holistic ministry model focuses on social service ministries as a door to evangelism. Patrick Brennan argues that the mission of the Church of Jesus Christ is to evangelize. He then defines "evangelism" as giving witness to the healing power of God in both word and deed. For him, ministries that purposefully engage in evangelism are simply inviting people to enter into a relationship of love with God in the context of community.<sup>8</sup>

<sup>6</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 36-37.

<sup>7</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 38.

<sup>8</sup> Patrick J. Brennan, *Parishes That Excel: Models of Excellence in Education, Ministry and Evangelism* (New York, NY: Crossroad, 1992), 15-16.

Through evangelism, this ministry model allows the local church to create a foundation for spiritual nurturing as its members help other people meet their social needs. The gospel of Jesus Christ is made tangible to the unchurched and non-believers as well as those persons who have fallen out of faith as the church meets pressing needs. Caring for actual needs communicates the love of Christ to these persons in ways that words alone cannot. Seeing love in action enables them to believe in a loving God. As the church brings stability in the lives of other people, space is cleared in their hearts and souls to reflect on their relationships with God.<sup>9</sup>

Malphurs asserts that the problem with an overwhelming majority of American churches is that they are not committed to evangelism. He also asserts that a primary reason why these churches are not engaging in evangelism is because their pastors neither do evangelism nor value it. If anything, it is viewed as a dying value. The Church as Christ Jesus intended, Malphurs argues, cannot and will not revive itself and make a difference for Him in this world if it does not obey the Great Commission and share its faith through evangelism.<sup>10</sup>

In his book, *Parishes That Excel: Models of Excellence in Education, Ministry and Evangelization*, Brennan identifies “recovering churches” as churches that are consciously moving away from antiquated models of ministry that rob life towards a more holistic approach to ministry that gives and sustains life to both their members and the surrounding communities. He argues that not only is evangelism a necessary component of his holistic approach to ministry, but he also argues that the local church

<sup>9</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 38.

<sup>10</sup> Malphurs, *A New Kind of Church*, 40-42.

must first engage in pre-evangelism if they expect to experience any success in actual evangelism. By pre-evangelism, Brennan argues that the local church must enter into the world of outsiders (i.e. the unchurched and non-believers) where it interacts with them over a period of time helping them to heal and or help themselves. He also argues that in order to experience success in ministry, local churches have to focus on the relational aspects of life.<sup>11</sup>

Sider, Olson and Unruh indicate that the holistic model of ministry requires the local church and its members to connect with other persons in terms that these other persons can relate to if evangelism is to be holistic. This means that the church interacts with these people in the context of their culture, interests, lifestyles, concerns and needs, not ours. It must be understood that this is not a requirement to become like the people Christians are called to connect with Jesus. Rather, it is a mandate that Christian disciples and stewards understand where these persons are and what they are dealing with in their lives before an attempt is made to evangelize and proselytize them.<sup>12</sup> Amy Sherman stresses that relationships take time. They also sometimes require spontaneity. She warns that our busyness and tight schedules are barriers to outreach when there is no margin, no room for responding to the needs that present themselves at unplanned times.<sup>13</sup>

All of these authors have it absolutely right. Some persons are simply too broken to hear the good news or to become actively involved in the life of the local church. Through pre-evangelism, church members seek out people from the world rather than

<sup>11</sup> Brennan, *Parishes That Excel*, 15, 21, 24.

<sup>12</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 71.

<sup>13</sup> Amy L. Sherman, *Restorers of Hope: Reaching the Poor in Your Community with Church-Based Ministries That Work* (Eugene, OR: Wipf and Stock Publishers, 1997), 124.



demanding or expecting them to come to the church in order to experience God and or to receive the help they need.<sup>14</sup>

The Baptist ministry model was personally observed failing to do this time and time again. This ministry model stresses a “Believer’s baptism” where a person must first confess Christ Jesus as Lord and Savior before becoming a vote-wielding member. Its churches followed an uninformed, unwritten rule derived from this stated tenet that they will not help persons-in-need from the surrounding community until and unless they came to the church wanting to become part of it. Each time such was witnessed, the question was raised: how did the Baptist ministry model expect to reach the world if the world had to first come to it. The answers received reflected a mindset that persons must ask for help before it is given to them as well as the mindset that seeking people out makes the church look desperate and needing something to do.

### *Mission and Outreach*

As important as evangelism is to the holistic model of ministry, mission is equally as important. Brennan argues that the local church’s focus must be mission.<sup>15</sup> If Epiphany is going to actively and competently implement this ministry model, then it must cultivate a steadfast commitment among church members to reaching beyond the physical walls of this church. Instead of always waiting for the community to come into the church, the church must move out into the community. Sider, Olson and Unruh point out that congregations cannot hope to build loving relationships with the community,

<sup>14</sup> Brennan, *Parishes That Excel*, 21.

<sup>15</sup> Brennan, *Parishes That Excel*, 25.

particularly those who are most need and vulnerable, by remaining within the four walls of the church.<sup>16</sup>

Every church must overcome two (2) things in order to actually implement mission as a part of this ministry model. First, churches must overcome the inward focus that keeps them from reaching out to the community and second, these same churches must move past and tear down the barriers that keep them from being inclusive of the surrounding communities that these churches are situated within. The barriers that local churches must overcome include race, class, gender and etc.<sup>17</sup>

Jayakumar Christian asserts that the Kingdom of God is relational. It involves actively participating in mission. It is about building and rebuilding relationships. It provides a healing alternative to a community whose relationships has become a source of hurt.<sup>18</sup>

Malphurs argues that the way for the local church to address brokenness and to help people transition into wholeness is for it to become a student of culture. He encourages the local church to take the time to listen and observe what is occurring all around it. It must learn what the surrounding culture is listening to, watching and saying. The local church must also learn how to lay its cultural forms on the altar. When culture as a vehicle no longer communicates God to the intended audience, the church must be willing to change its culture.<sup>19</sup>

<sup>16</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 145, 159.

<sup>17</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 146.

<sup>18</sup> Jayakumar Christian, "Toward Redefining Urban Poverty," in *God So Loves the City: Seeking a Theology for Urban Mission*, edited by Charles Van Engen and Jude Tiersma (Eugene, OR: Wipf and Stock Publishers, 1994), 209.

<sup>19</sup> Malphurs, *New Kind of Church*, 109-110.

Malphurs also stresses the need for the local church to stay relevant to the culture that it intends to perform evangelism within. To stay relevant, the church must exegete the culture in order to understand it, to discern what is good and bad about it and how to minister well to those who are a part of it. He also strongly believes that local church must build redemptive friendships with the unchurched and non-believers. Building these friendships will require the members of the local church to seek these persons out because they will not likely seek out the local church. As these members engage the unchurched and non-believers, they must listen hard and well when these persons talk to them. It is only as the local church listens intently and comes to understand the unchurched and non-believers that it gains insight into who these persons are as well as what their interests, struggles, hopes and objectives are for spiritual matters.<sup>20</sup>

When the present conversation turns to “mission” in conjunction with the holistic ministry model, the emphasis is on outreach and for a holistic church, outreach has three basic components. The local church must be a witness to God’s kingdom, an agent of God’s kingdom and the sign of God’s kingdom.<sup>21</sup>

The preaching of the Gospel of Jesus Christ is the vehicle used to witness to the Kingdom of God. It gives its testimony about the redemptive power of salvation by faith through both word and deed. The Body of Christ not only points to God’s coming kingdom but also is an agent of its inception. As the church, local churches share God’s compassion for those in need, His righteous indignation at injustice and His holy anger over violations of moral law. Not only that, but the church follows the Lord’s example of

<sup>20</sup> Malphurs, *New Kind of Church*, 109-110.

<sup>21</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 148.

active intervention in response to injustice within society. The church is God's instrument for bringing about the changes that He desires in individual persons and society as a whole. The local church prepares the way for the full reign of Christ by continuing the ministry He began and performing the work of the kingdom. Finally, the church serves as a sign of God's kingdom by modeling the gospel in the community of faith. While waiting for the inauguration of Christ Jesus' full reign, the church through its many local churches gives the world a foretaste of God's glory.<sup>22</sup>

Sherman identifies three types of local churches in relation to how they define mission. The first type of church is the "settlers." This church type concentrates only on the neighborhoods where it is physically located. It works to transform the surrounding neighborhood from the inside out. The second type of church is the "gardeners." This church type develops ministry ties with neighborhoods from the immediate area. It views these other neighborhoods as extensions of their own churches as homeowners view gardens as extensions of their homes. The final type of church is the "shepherds." This church type primarily serves one population rather than a specific geographic location or neighborhood.<sup>23</sup>

At this particular moment, Epiphany would be classified as a settler church given our newness and the limitation of our current resources and number of available volunteers at our disposal. One of the stated goals of Epiphany is to transition from existing as a settler church to becoming a gardener church. We want to eventually tackle brokenness far beyond the geographic limitations of the FDC. We want to plant and

<sup>22</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 148-149.

<sup>23</sup> Sherman, *Restorers of Hope*, 242.

immerse ourselves in other areas and communities of Charlotte where we can tackle the brokenness that exists there.

It is important for local churches that employ the holistic ministry model to remember that this ministry model does have limitations. It is not a social service agency model. The Body of Christ does not exist primarily to provide services. The church is more than a mission agency. It has a purpose beyond replicating itself in new believers. Whatever the Body of Christ does to reach and serve those outside of the physical church must be weighed in light of its complete identity.<sup>24</sup>

Kennan L. Callahan points out that the church is not an end unto itself. The Body of Christ exists to help persons discover fulfillment in their search for individuality, community, meaning and hope. He argues that the central leadership task for pastors and church leaders is to help persons discover some sense of hope, which is not achieved by drawing people into a ghetto where God lives. If such were the case, the church would be creating its own compartmentalization—alienation and fragmentation, which lead directly to dehumanization. Instead, Callahan asserts that God has called us not to live apart from the world, but to live in the world with the task of identifying specific hurt and delivering concrete, effective help. The local church attacks human hurt in a holistic way.<sup>25</sup>

Therefore, the holistic ministry model requires not just outreach programs, but also a Christian community. Of course, this community of Christians is a group of loving people committed to the Lord and to one another as well as to service. The Body of

<sup>24</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 166-167.

<sup>25</sup> Kenneth L. Callahan, *Effective Church Leadership: Building on the Twelve Keys* (San Francisco, CA: Jossey-Bass, 1990), 135-136.

Christ is the body of believers that provides the setting for helping people, empowering social change and telling the world about Christ Jesus.<sup>26</sup>

### *Reconciliation as a Witness to Unity in Christ*

The holistic model of ministry focuses on the ministry of reconciliation with the goal of witnessing to unity in Christ. Sider, Olson and Unruh point out that holistic reconciliation uses God's redemptive power to move people beyond superficial friendships to create fellowships based on repentance, spiritual healing and Christ-like love. They suggest that this reconciliation is most productive when the church and its members create cross-cultural relationships and partnerships with other churches and persons. It entails examining and changing entrenched social patterns that keep members of local church congregations segregated from others that are different from us. By creating diversity among the servants of Christ, the message that the Lord God is one and lord over all is clearly conveyed to those watching the local church.<sup>27</sup>

### *Community Development*

The holistic model of ministry also focuses on community development to express God's love for broken people and communities and to transition them from brokenness to wholeness. Sider, Olson and Unruh indicate that people lives in communities. If the community a person lives in is unhealthy, then the people who live within it will be unhealthy as well. They will have to fight an uphill battle to realize the

<sup>26</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 166-167.

<sup>27</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 39-40.

quality of life that God intended for them. What is forgotten is that people have needs that go well-beyond personal transformation or a specific service. They need affordable housing, employment, and healthcare. The holistic ministry model promotes social and economic development ministries to address brokenness at the community level.<sup>28</sup>

This focus extends value to the instant project because it intentionally blends spiritual wellbeing of the individual with socio-economic and political development of the community. It is as Sider, Olson and Unruh point out: community development serves as a tangible expression of the good news that the local church proclaims during evangelism. By connecting the local church with the good things occurring within the community, this ministry model directs people to the reign of Christ. It also creates new opportunities for church members to enter into relationship with non-Christians within the context of ministry while making community residents more receptive to attending church services and or hearing the gospel. Sider, Olson and Unruh are correct when they assert that the holistic ministry model builds the church by giving the unchurched and non-believers hope and a purpose for remaining connected to Body of Christ and becoming part of the solution to the problem of brokenness.<sup>29</sup>

Robert Linthicum argues that if the church does not deal with societal systems and structures that promote and sustain brokenness in the lives of its members, then the local church will not effectively transform the lives of these individuals.<sup>30</sup> Sider, Olson and Unruh understand social ministry is central to the holistic ministry model because the

<sup>28</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 40-41.

<sup>29</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 41-42.

<sup>30</sup> Robert Linthicum, *City of God, City of Satan: A Biblical Theology of the Urban Church* (Grand Rapids, MI: Zondervan, 1991), 47.

Body of Christ cannot live in wholeness that the Lord God intended if it is forced to live in oppressive structures that deny its members' humanity. It does not matter the form of oppression. Regardless if such oppression is political or economic, justice is thwarted. This ministry model promotes structural arrangements that nurture the goodness and wholeness of social life that the Lord God intended.<sup>31</sup>

Ray Bakke asserts that there are some sins that have been written into law.<sup>32</sup> Sider, Olson and Unruh argue that sin is structural as well as personal. They insist that the problem with other models of ministry is that these other ministry models either do not realize or refuse to accept that sin has a systemic socio-political dimension. Bad and evil choices have become embedded in the twist, unfair policies and social systems of our society.<sup>33</sup>

The holistic ministry model understands that systemic social conditions and public policy affect the outcome of the local church's ministerial outreach to individuals. Understanding political power and how it affects the socio-economic status of the average individual helps the local church improve these people's lives by reforming unfair legal and socio-economic structures.<sup>34</sup>

Converting persons to Christianity is not enough. Epiphany must also address the social systems that are currently in place that promote sin and promulgate brokenness. This ministry model helps Epiphany accomplish this by giving us a plan to change the

<sup>31</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 93.

<sup>32</sup> Ray Bakke, *A Theology as Big as the City* (Downers Grove, IL: Intervarsity Press, 1997), 160.

<sup>33</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 94.

<sup>34</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 94.



present structures of the larger Charlotte-Mecklenburg metropolitan area that currently affect the FDC.

The holistic model of ministry also understands societal structural reform as a witness to the Lord Almighty, the God of justice of love. It postulates that when the local church engages in social action, it declares by faith that the Lord God will ultimately triumph. J. Andrew Kirk was absolutely correct that the Body of Christ as well as the world is reminded that suffering discrimination and exclusion are not the final word of the universe.<sup>35</sup> To that end, this ministry model empowers the local church to challenge unjust laws and economic policies. It also enables the local church to serve as witnesses of God's desire for justice to those politicians and governmental officials that make these laws and policies.<sup>36</sup>

For the holistic ministry model to effectively change society's structures that promote sin and promulgate brokenness, Sider, Olson and Unruh argue that the local church must educate and influence the political choices of individuals both within its many congregations and the surrounding communities. In other words, the church must become a community organization that advocates for the community.<sup>37</sup> Linthicum defines a community organization as the process of mobilizing the people in a troubled neighborhood to take action together to identify and defeat the social and spiritual forces destroying that very neighborhood.<sup>38</sup>

<sup>35</sup> J. Andrew Kirk, *What is Mission? Theological Explorations* (Minneapolis, MN: Fortress Press, 2000), 113.

<sup>36</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 96.

<sup>37</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 97.

Sider, Olson and Unruh also argue that structural change occurs within society when the local church advocates and otherwise works to influence the decisions of those in power. Accomplishing this change requires the local church to bring to the attention of those persons with the power to change the system the concerns of those persons that are vulnerable to and or victims of injustice. Christians operating under this ministry model are therefore required to stay informed about current events as well as understanding those persons that are responsible for effectuating change regarding an issue or a set of issues.<sup>39</sup>

### *Small Groups*

Sider, Olson and Unruh point out that a way for the local church to effectively employ the holistic ministry model is to utilize small groups. A positive feature of small groups is that they easily blend discipleship with outreach. They make outreach intentional. Small groups seek to bring persons from the community into the church and to provide these persons with an introduction to Christianity and faith. They also strengthen network evangelism by providing a good entry point for persons who are not ready or willing to accept an invitation to attend a church service.<sup>40</sup>

Not only this, but Sider, Olson and Unruh also argue that small groups are often the best vehicle to hold members accountable in terms of their effort to reach out to broken individuals from the community. There's a transparency that is present within

<sup>38</sup> Robert Linthicum, "Authentic Strategies for Urban Ministry," in *Discipling the City: A Comprehensive Approach to Urban Mission*, edited by Roger S. Greenway (Grand Rapids, MI: Baker Books, 1992), 118.

<sup>39</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 97.

<sup>40</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 175.

small groups that is elusive within the larger congregational setting. It is in the small groups that members can best encourage, challenge and guide one another concerning lifestyle choices, ministry struggles, evangelism, theological questions and responses to social issues.<sup>41</sup>

### *Servant Leadership*

Dr. J. Elvin Sadler stated during his 2015 sermon, *Anointed for a New Work*, that every member of a church is a minister. In other words, every person who belongs to a local church is a leader chosen by God to serve Him as they serve each other. Brennan echoes Sadler's assertion when he states without apology that all the members of the local church must see themselves as God's ministers.<sup>42</sup> C. Genes Wilkes argues:

Leadership begins when God-revealed mission captures a person. It turns to service when the leader equips those persons recruited to carry out the now-shared mission. Simply put, servant leadership is passionate service to the mission and to those who the leader on that mission.<sup>43</sup>

Leadership within the holistic model of ministry is identified as "servant leadership." Every member of the local church is positioned to provide life-changing leadership through grass-level service. Sider, Olson and Unruh stress that holistic minister leaders are committed disciples. They possess a maturing faith, operate based upon sound doctrine and regularly engage in prayer.<sup>44</sup>

<sup>41</sup> Sider, Olson, and Unruh, *Churches That Make a Difference*, 184.

<sup>42</sup> Brennan, *Parishes that Excel*, 24.

<sup>43</sup> C. Gene Wilkes, *Jesus on Leadership: Timeless Wisdom on Servant Leadership* (Wheaton, IL: Lifeway Press, 1998), 19.

<sup>44</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 188.

These authors also point out that servant leadership within this ministry model is keyed to the leaders' integrity and strength of character. Deception, dishonesty, hypocrisy and gross moral failures are deal breakers that destroy a leaders' credibility.<sup>45</sup> David Heney asserts that when local church leaders present really bold visions, their members will follow their leading even if these persons find the visions themselves incredible because these persons believe that their leaders possess credibility.<sup>46</sup>

The holistic model of ministry requires that its servant leaders love God's people regardless of how they find these persons or how they initially respond to their ministry efforts. Sider, Olson and Unruh believe that only a loving servant leader can navigate the difficult balance between nurture and outreach while displaying deep concern for the congregation's welfare without pandering to self-indulgence. They also believe that good leaders share God's love for the world outside of the church. These leaders do more than just preach about love as some lofty, abstract, theological ideal. Instead, they show the world that they are the Good Samaritan through both word and deed.<sup>47</sup>

The holistic ministry model envisions servant leaders as persons of great faith. Sider, Olson and Unruh indicate that servant leaders possess a nearly-unshakeable faith in God's presence, power and promises. They act with authority, make decisions with confidence and take risks with bold courage all because faith and trust in the Lord God Almighty empowers them. The faith that servant leaders demonstrate becomes the tool to keep members of the local church moving forward with God's vision for ministry in spite

<sup>45</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 188.

<sup>46</sup> David Heney, *Motivating Your Parish to Change: Concrete Leadership Strategies for Pastors, Administrators, and Lay Leaders* (Thousand Oaks, CA: Resource Publications, 1998), 65.

<sup>47</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 188-189.

of seasons of doubt and discouragement. It is interesting that Sider, Olson and Unruh noted that faith goes hand-in-hand with patience. Having faith in God does indeed require us to not only possess but to exercise patience.<sup>48</sup>

Malphurs states that servant leadership is about humble service. It is the kind of service that involves giving of oneself instead of taking for oneself. He argues that servant leadership obligates Christians to serve for service's sake.<sup>49</sup> Sider, Olson and Unruh echo this truth; they assert that those leaders that successfully utilize the holistic ministry model are humble. These leaders allow themselves and others to possess the freedom and grace necessary to make mistakes. Sider, Olson and Unruh point out that follows appreciate leaders that can admit when they are wrong. Such admission, they argue, does not undermine leadership; rather, it strengthens and empowers leadership.<sup>50</sup>

Sider, Olson and Unruh state that a huge indication whether or not a leader possesses the humility that the holistic model of ministry requires its servant leaders to possess is whether or not that leader is teachable. They believe that true servant leaders operate from the posture of a learner. This is especially important when the local church is required to enter into cultures different from its own.<sup>51</sup>

The holistic ministry model requires its servant leaders to be flexible. They understand that when dealing with people, ministry is not set in concrete. Rather, it is

<sup>48</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 190.

<sup>49</sup> Malphurs, *New Kind of Church*, 130.

<sup>50</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 191.

<sup>51</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 191.

fluid and ready to tackle change in positive, life-giving ways. Servant leaders cultivate leadership within the local church in such a way that change is not viewed as a threat.<sup>52</sup>

This ministry model also reveals that an essential quality of servant leadership is the leaders' ability to generate, communicate and sustain the ownership of vision. They are capable of moving vision from perception of a need to a plan of action. Servant leaders must be farsighted, able to look past the demands, delays and disappointments of the moment towards realizing the promise of a future goal.<sup>53</sup>

Sider, Olson and Unruh argue that holistic servant leaders do not use people to get ministry done. Instead, they develop people through ministry. Servant leaders recruit and empower the congregation to participate in the ministry vision. They do not wait for members to step forward and volunteer before helping these members explore how they can contribute. Rather, they equip these members by developing these persons' skills, strengthening their spiritual vitality and exploring their capacity for leadership through mentor-mentee relationships, training programs, hands-on ministry opportunities and preaching and teaching about engaging in ministry.<sup>54</sup>

Mark Gornik and Noel Castellanos point out that holistic servant leaders must be willing and ready to turn down everything from speaking engagements to program dollars if these things do not help them fulfill the local church's ministry goals. These authors argue that servant leaders must always guard carefully their time and energy.<sup>55</sup> Sider,

<sup>52</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 192.

<sup>53</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 193.

<sup>54</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 194-195.

<sup>55</sup> Mark R. Gornik and Noel Castellanos, "How to Start a Christian Community Development Ministry," in *Restoring At-Risk Communities: Doing It Together and Doing It Right*, edited by John M. Perkins (Grand Rapids, MI: Baker Books, 1995), 228.

Olson and Unruh point out that leadership within the holistic model of ministry is a balancing act. It involves navigating multiple, and sometimes competing, elements. Servant leaders must nurture the needs of individuals while also developing health organization dynamics while ultimately getting the job done. Therefore, these authors insist that holistic servant leaders set appropriate boundaries. While the demands of ministry are unending, these leaders know how to say no.<sup>56</sup>

Sider, Olson and Unruh indicate that in order to effectively employ the holistic model of ministry, servant leaders must engage in “reproductive leadership.” They define “reproductive leadership” as “...leadership that reproduces essential leadership qualities in other persons.” They also point out that reproductive leadership has several key benefits that promote and sustain holistic ministry:

First, it saves leaders from experiencing burnout. It also ensures continuity of vision. Third, the congregation of the local church is enabled to take greater ownership of the vision as leaders are developed. Fourth, the community is better served as the pool of skilled, committed leaders is enlarged and expanded.<sup>57</sup>

Sider, Olson and Unruh remind their audience that leadership development is part of God’s plan for the church. When existing church leaders fail to recognize and nurture God’s call in emerging leaders, the Holy Spirit is work in these persons’ lives as well as the life of the congregation is thwarted. They argue that the local church can demonstrate just how much it loves and nurtures its members through a leadership development process that brings God’s best out of people. They insist that this demonstration is especially true in local churches where the membership thereof is composed of persons

<sup>56</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 197.

<sup>57</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 200.

that have been typically disempowered and disenfranchised by society. In other words, this demonstrate is most effective when dealing with and addressing brokenness.<sup>58</sup>

### **Conclusion**

The holistic model of ministry is foundational to the instant project largely because it provides a guiding framework for addressing the brokenness that currently exists within Epiphany's membership. It places the focus on reaching the individual and helping him or her learn about those things in his or her life that have contributed to the brokenness he or she has experienced. Within Epiphany's context, this largely involves the absence of parent(s) from the household during our members' childhoods. As Epiphany's members discover how parental absence played a significant role in their brokenness, they will also uncover other aspects of brokenness that currently keeps them from operating in spiritual wholeness.

This ministry model will allow Epiphany to tackle brokenness from more than just a biblical perspective. A critique of many churches as well as the Baptist ministry model is that the brokenness that affects our members involves much more than simply a stronghold or a demonic spirit. Many times, the brokenness that individuals are forced to endure is the result of a combination of factors that are not limited to just the spiritual realm of life. There are socio-economic and political institutions that have been created and maintained to sustain brokenness. There are laws, rules, regulations and policies that, while they seem neutral on their faces, have been implemented and applied in very discriminatory manners. Even something as simple as education, healthcare and social

<sup>58</sup> Sider, Olson, and Unruh, *Churches that Make a Difference*, 200.



service have been administered in such ways that have sustained and promulgated brokenness.

The holistic ministry model permits the instant project to take a holistic view of the causes of brokenness. This project will examine the entire picture regarding why parental absence has affected Epiphany's membership. It will observe the interplay between socio-economic pressure and running a household as a single parent. It will examine how the culture of the surrounding community has played a substantial role in both in parental absence and the brokenness these members have experienced.

In other words, this ministry model opens up and exposes the instant project to a plethora of techniques and processes that Epiphany's members can employ to tackle the brokenness in their lives. Since the goal of this project is to inform church members about solutions they can apply to address the brokenness in their lives, it is necessary to utilize a ministry model that is malleable enough to competently address the ways that brokenness has individually affected each member. The holistic model of ministry is that ministry model.

## **CHAPTER FOUR**

### **THEOLOGICAL FOUNDATIONS**

The theological foundation for the instant project is the Minjung theology. One would think that an African American pastor with an African American membership located in an area of Charlotte, North Carolina that is overwhelmingly African-American would automatically lean toward black liberation theology. This assumption would be reasonable when these facts are juxtaposed against the reality that many of the African American houses in that same area are economically destitute and are single-parent households headed by women.

The initial impression was that parental absence and brokenness can only be solved by employing black theology, but after examining and comparing black liberation theology with Minjung theology, the former theology is not the key to deriving answers and creating solutions that help the members of Epiphany address the brokenness they have experienced as a result of parental absence during their childhoods. The members of Epiphany need a theology that moves them from open hostility felt towards their absentee parents to holistic healing. As Christopher Wyckoff states, black liberation theology is more for freedom of the people en masse (justice, economics [sic] etc.) while Minjung focuses more on the impact of oppression on the sinner and sinned against as

individuals and in a much broader holistic [sic] way.<sup>1</sup> This makes Minjung theology more conducive towards accomplishing this objective than does black liberation theology.

Minjung theology is a socio-political hermeneutics of the Christian gospel from the viewpoint of the past and the present experience of the suffering minjung. This theology argues that the biblical message cannot be fully understood until Christians understand the history of the minjung because the Bible is rooted in the history of the biblical minjung. The Christian gospel and the history of the minjung interpenetrate through the hermeneutical process of Minjung theology.<sup>2</sup>

The basic hermeneutical task of Minjung theology is not to interpret the Bible in the light of the minjung experience. Rather, this task is to interpret the suffering experience of the minjung in light of the Bible. Minjung theology contends that the minjung do not exist for the authority of the Bible. Instead, the authority of the Bible exists for the freedom of the minjung. This does not mean that the minjung are more important than the Bible, it means that the minjung are a starting point for a biblical hermeneutics.<sup>3</sup>

The term “minjung” is not a strict academic term created to classify and categorize certain groups of people. Rather, it is a term chosen and subsequently utilized for a strategic purpose. The truth is that Minjung theology is not a classroom theology where the student can leisurely sit in an “ivory tower” and engaged in theological

<sup>1</sup> Christopher Wyckoff, email message to Tolly A. Kennon, III, February 12, 2016.

<sup>2</sup> Andrew Sung Park, “Minjung Theology: A Korean Contextual Theology,” accessed April 7, 2016, [http://biblicalstudies.org.uk/pdf/ijt/33-4\\_001.pdf](http://biblicalstudies.org.uk/pdf/ijt/33-4_001.pdf).

<sup>3</sup> Park, “Minjung Theology,” 10.

speculation or conceptual activity. Rather, this theology has its vitality and power only when it is rooted in liberating the minjung.<sup>4</sup>

Contrary to popular belief, Minjung theology is not primarily concerned about Korean Christians in particular but concerned with the oppressed minjung in general. This theology reveals the deep-seated han in the minjung and endeavors to transform it through dan. The destiny of Minjung theology is not to be a theology of church dogmatism but a theology for the oppressed minjung, of the oppressed minjung and by the oppressed minjung.<sup>5</sup>

Minjung theology addresses the suffering that victims have experienced at the hands of sinners. It is a spiritual response to economic and political subjugation by the upper-class (e.g. the Korean military, national corporations funded with foreign monies and foreign interests) upon the lower-class (e.g. factory workers and farmers). Its purpose is to provide a prophetic voice of criticism aimed at the oppressors of the minjung. This theology ultimately found its voice and stamina through the marriage of Korean college students advocating freedom, equality and human rights to the lower working class suffering in the factories.<sup>6</sup>

As one of its primary theological proponents, Andrew Sung Park articulates a question that Minjung theology seeks to answer: after Christianity has forgiven the sinner of his or her sin and has restored this person to a right relationship with the Lord, where does it leave the victims of that person's sin. For every sin committed, there is at least

<sup>4</sup> Chang-Nack Kim, "Korean Minjung Theology: An Overview," *Chicago Theological Seminary* 85, no. 2 (Spring 1995): 2, accessed February 29, 2016, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>5</sup> Park, "Minjung Theology," 10-11.

<sup>6</sup> Kim, "Korean Minjung Theology," 2-4.

one individual that has been sinned against and in the process of addressing sin and the suffering it caused the sinned against, Minjung theology created spiritual processes that address brokenness that the sinned-against experience at the hands of sinners.<sup>7</sup>

While presenting the genesis of Minjung theology, Kim points out that its original creators strongly asserted the belief that the minjung were the oppressed, poor and despised.<sup>8</sup> The word “minjung” itself represents a cognizable, tangible group of people that have suffered horribly and actually at the hands of those in powers. Ishida has identified the minjung as those persons that are oppressed politically, exploited economically and alienated socially and kept uneducated in cultural and intellectual manners.<sup>9</sup> Minjung theologians argue that it was the responsibility of the minjung to stand up and speak the truth to the powers that be.<sup>10</sup> When the discussion shifted to salvation, these same theologians argue that a person’s individual salvation is ultimately connected to the group’s collective salvation.<sup>11</sup> To obtain individual salvation requires the attainment of group salvation.<sup>12</sup>

<sup>7</sup> Volker Küster, “Minjung Theology and Minjung Art,” *Mission Studies* 11, no. 1 (1994): 111, 114, accessed March 2, 2016, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>8</sup> Kim, “Korean Minjung Theology,” 7.

<sup>9</sup> Manabu Ishida, “Doing Theology in Japan: The Alternative Way of Reading the Scriptures as the Book of Sacred Drama in Dialogue with Minjung Theology,” *Missiology* 22, no. 1 (January 1994): 57, accessed March 1, 2016, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>10</sup> Volker Küster, “Jesus and the Minjung Revisited: The Legacy of Ahn Byung-Mu (1922 – 1996),” *Biblical Interpretation* 19, no. 1 (2011): 13, accessed March 14, 2016, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>11</sup> Dong-Kun Kim, “Korean Minjung Theology in History and Mission,” *Studies in World Christianity* 2, no. 2 (January 1, 1996): 168, accessed March 1, 2016, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>12</sup> David Kwang-Sun Suh, “A Biographical Sketch of an Asian Theological Consultation,” in *Minjung Theology: People as the Subjects of History*, edited by the Commission on Theological Concerns for the Christian Conference of Asia (Maryknoll, NY: Orbis Books, 1983), 35-36.

From those theologians generally credited with creating minjung theology, Kim highlights two: (1) Ahn Byung-Mu and (2) Suh Nam-Dong. These two men were considered the “leaders” among this theology’s leadership. Kim records that Ahn quite frequently argued from the stance that Jesus did not work for the rich, authorities, the pious or the intellectuals, but for the multitudes of the suffering poor.<sup>13</sup> Volker Küster notes that Ahn believed beyond questioning that Christ Jesus died with the people rather than for the people. In other words, minjung theology asserts that God sent Jesus to dwell among, live with, suffer with and die with those Israelites identified as the “suffering poor.”<sup>14</sup>

Kim also records that Suh promoted the theological understanding that the apocalyptic eschatology is the hope of the poor and oppressed, not those in power. Therefore, Suh argued, the church should be a prophetic church that stands at the side of the minjung, listening to them, speaking for them and fighting for their liberation.<sup>15</sup> Küster notes that Suh taught that God was present in the history of the minjung from the beginning of all time and has acted with them throughout the course of history.<sup>16</sup>

When one-person sins, a second person experiences han. The word “han” (pronounced “hawn”) is an Asian word used to articulate the ineffable experience of deep

<sup>13</sup> Kim, “Korean Minjung Theology,” 8.

<sup>14</sup> Küster, “Jesus and the Minjung Revisited,” 4-5.

<sup>15</sup> Kim, “Korean Minjung Theology,” 8.

<sup>16</sup> Küster, “Jesus and the Minjung Revisited,” 12.

bitterness and helplessness that the sinned against feel as they suffer the brunt of sin.<sup>17</sup>

Park defines “han” as:

The critical wound of the heart generated by unjust psychosomatic repression, as well as by social, political, economic, and cultural oppression. It is entrenched in the hearts of the victims of sin and violence, and is expressed through such diverse reactions as sadness, helplessness, hopelessness, resentment, hatred and the will to revenge.<sup>18</sup>

Han is more than simply sin. It is a state of woundedness. Kevin Considine argues that han describes the heart of a person or people that have endured or are presently enduring affliction but the pains, wounds and scars are not always apparent and visible because they occur and hide deep within the essence, core-being or heart of a person.<sup>19</sup> Dongsoo Kim points out that a wound is an injury cause by the separation of the body. It usually involves division of membrane tissue, due to external violence. Therefore, Kim argues that han is the division of the tissue of the heart caused by abuse, exploitation and violence. It is a wound to feelings and self-dignity.<sup>20</sup>

Han is the slow death of the spirit. When internal and external forces push the sinned against suffering to a critical point, it collapses into a singularity of agony. The collapsed sadness, bitterness, rage and hopelessness become a vortex of agony thereby

<sup>17</sup> Andrew Sung Park, *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin* (Nashville, TN: Abingdon Press, 1993), 10.

<sup>18</sup> Park, *The Wounded Heart of God*, 10.

<sup>19</sup> Kevin Considine, “The Han and Salvation for the Sinned-Against,” *New Theology Review* 26, no. 1 (September 2013): 88, accessed April 7, 2016, <http://newtheologyreview.org/index.php/ntr/article/viewFile/926/1210>.

<sup>20</sup> Dongsoo Kim, “The Healing of Han in Korean Pentecostalism,” *Journal of Pentecostal Theology* 7, no. 15 (October 1999): 125, accessed April 7, 2016, *ATLA Religion Database with ATLASerials, EBSCOhost*.

overwhelming these individuals' conscious and unconscious modes of thinking.<sup>21</sup> Han, therefore, is a physical, mental and spiritual response to a terrible wrong done to the sinned against that elicits a warped depth of pain, a visceral physical response, an intense rending of the soul and a sense of helplessness.<sup>22</sup>

Said even simpler than that, han is resentment plus bitterness; it is the intensive, indignant sense of repulsion by the present state of affairs, usually caused by offense and insult. It is the division of the heart caused by abuse, exploitation and violence; it is the wound to self-dignity.<sup>23</sup> It is the internalized, collective memory of the sinned-against generated by patriarchal tyranny, racial, gender and religious discrimination, economic exploitation, ethnic cleansing, massacre, foreign occupation, state-sponsored terrorism, and unjust war.<sup>24</sup> Unfortunately, han is an experience where language cannot truly and sufficiently explain; rather, it can only be cried out or groaned.<sup>25</sup>

Küster records that han is a suppressed, amassed and condensed experience of oppression caused by mischief or misfortune so that it forms a kind of lump in one's spirit. At the same time, however, han is also an impetus causing the eruption of minjung events. The minjung experience han and as a result of this experience live in broken, unsacred circumstances estranged from God.<sup>26</sup>

<sup>21</sup> Andrew Sung Park, *From Hurt to Healing: A Theology of the Wounded* (Nashville, TN: Abingdon Press, 2004), 11.

<sup>22</sup> Chang-Hee Son, *Haan of Minjung Theology and the Han of Han Philosophy: In the Paradigm of Process Philosophy and Metaphysics of Relatedness* (New York, NY: University Press of America, 2000), 4.

<sup>23</sup> Park, *The Wounded Heart of God*, 19-20.

<sup>24</sup> Park, *From Hurt to Healing*, 15.

<sup>25</sup> Park, *The Wounded Heart of God*, 20, 24.

<sup>26</sup> Küster, "Minjung Theology and Minjung Art," 114.



Park provides his reader with examples of what han looks like in the real world. They include the Jewish survivors of the Holocaust, Africans that survived the Middle Passage only to endure American Slavery, victims of racial, gender and religious discrimination, abused women and children, victims of rape, child molestation and other sexual predation and exploited workers. Anytime anyone has been on the receiving end of wanton, willful and intentional cruelty, that person, regardless if he or she merely received a scraped knee or experienced complete debilitation, experiences han.<sup>27</sup>

These descriptions are important when considering the members of Epiphany because from the outside looking in, these members appear to be emotionally and spiritually stable. They do not look like they have scars or are suffering from past hurts. However, any qualitative time spent interacting with these members exposes a history of woundedness caused, in large part, by one or both parents' absence during their childhoods. Parental absence is violent emotionally for members.<sup>28</sup>

This project seeks to assist these members move from brokenness to wholeness. That process requires Epiphany to utilize a theology that informs and encourages psychological, emotional, spiritual and physical healing. It also requires Epiphany to serve as a nurturing and constructive community for these members that provides a platform for positive resistance, protest and action to confront and change the social structures that permitted one or both parents to absent themselves from their children's childhoods. If Epiphany fails to help its members connect their woundedness with the spiritual assistance that minjung theology offers, then these same members risk their han

<sup>27</sup> Park, *The Wounded Heart of God*, 25.

<sup>28</sup> Considine, "Han and Salvation," 88.

festering into mental illness, physical and spiritual sickness, suicide and interpersonal violence.<sup>29</sup>

Park warns that when the sinned against wounds are not healed these same wounds become vortexes of troubled waters. These vortexes become intertwined with their own instinct of survival and fear. He asserts that the sinned against internalizes the values and images of the sinners that committed acts of violence against them in the first place. What minjung theology seeks to do is to get these victims to see life through their own eyes again and to experience life according to their own values and images again in a process of self-healing.<sup>30</sup>

Chi-Ha Kim argued that han is inherited and transmitted from culture to culture and from generation to generation.<sup>31</sup> If this is so, then the brokenness from parental absence during childhood is a much larger problem than originally believed. The instant project may reveal that the parental absence Epiphany's members experienced as children are part of a much, much larger cycle of brokenness. It may be discovered that these members inherited from their absent parents the very woundedness these same parents inherited from their absent parents. If this is the case, then this project must educate the members of Epiphany how to recognize this cycle of brokenness and how to employ methodologies that will aid them in breaking this cycle before it is replicated in their children's lives.<sup>32</sup>

<sup>29</sup> Considine, "Han and Salvation," 88; Park, "Minjung Theology," 2.

<sup>30</sup> Park, *From Hurt to Healing*, 3.

<sup>31</sup> Chi-Ha Kim, quoted in Nam-Dong Suh: "Towards a Theology of Han," in *Minjung Theology: People as the Subjects of History*, edited by the Committee on Theological Concerns of the Christian Conference of Asia (Maryknoll, NY: Orbis Books, 1983), 64.

<sup>32</sup> Considine, "Han and Salvation," 88-89.

Nam-dong Suh argued strenuously that han is both the dominant feeling of defeat, resignation, and nothingness and a feeling with a tenacity of will for life which comes to weaker people. While the feeling of defeat, resignation and nothingness can serve the basis of great artistic expression among the minjung, Suh believed that han could erupt as the energy for a revolution or rebellion.<sup>33</sup>

Dongsoo Kim asserts that while the word “han” itself is a Chinese character widely used in Asian countries, its use in Korean religion is distinctive. In Chinese, the word is “hen” and it means to hate or to feel resentment. The same word is “kon” or “uramu” in Japanese and its means to bear a grudge. Kim informs his reader that in both Chinese and Japanese, the word emphasizes a strong desire for revenge. This word is put into action by engaging in a counter-attack upon the initiator of violence against the sinned against.<sup>34</sup>

This point is significant because for Korean religion, han is a feeling of inward frustration. There is no need or desire to express one’s anger outwardly towards others. Instead, the sinned against experience a spirit of acquiescence. Han for them is more about feeling defeated and resigned to nothingness. In order to resolve han, Korean religion focused on releasing the pent-up frustration that the sinned against feel within themselves. The emphasis is on unraveling and or healing han rather than taking revenge because of it. Kim asserts that the Korean minjung have recognized that han is like

<sup>33</sup> Nam-dong Suh, “Towards a Theology of Han,” in *Minjung Theology: People as the Subjects of History*, edited by the Commission on Theological Concerns of the Christian Conference of Asia (London, UK: Zed Press, 1981), 58.

<sup>34</sup> Kim, “The Healing of Han in Korean Pentecostalism,” 126.

twisted strings that cannot be unraveled by the power of human beings. Instead, they do the unraveling through religion and art.<sup>35</sup>

Kim informs this project by reinforcing the necessity of unraveling the han that Epiphany's members are currently experiencing. This project must conduct such unraveling with intentionality. It must find new ways for these members to release their buried and pent-up rage. This project must serve as an outlet that creates the space these members need for both freedom and healing.

To the minjung theologian, it is accepted that han is the direct corollary of sin. Sin causes han and han produces sin. When han is not addressed, the oppressed become oppressors. As oppressors, these individuals not only commit against others the very same sins committed against them, but they also take sinning to the next level. Hence, han itself becomes a source of sin.<sup>36</sup>

The members of Epiphany must be careful. Anne Joh Wonhee stresses that han itself is never innocent. If not continuously monitored and addressed, it can lead the wounded to wound others.<sup>37</sup> Kim refers to Han as a people-eating monster. Identifying han as a monster is a startling revelation. Whether a monster is identified as a beast with eight eyes and a mouth full of sharp, serrated teeth or is a furry, ticklish, unassuming animated character from a children's cartoon movie, a monster is still a monster. A monster's purpose is to terrorize. Unchecked and unmanaged han possesses the threatening potential to further wound the already wounded. It also threatens to strike out

<sup>35</sup> Kim, "The Healing of Han in Korean Pentecostalism," 126-127.

<sup>36</sup> Park, *From Hurt to Healing*, 16.

<sup>37</sup> Anne Joh Wonhee, *Heart of the Cross: A Postcolonial Christology* (Louisville, KY: Westminster John Knox Press, 2006), 25-27.

in random directions hurting those persons within the same environment as the sinned-against.<sup>38</sup>

Park argues that while the Minjung theology addresses suffering caused by socio-political and cultural oppression, what distinguishes the minjung from other classes of persons is that they do not give up when confronted with suffering. Instead, they continue to resist the oppression that the elite, rulers and oppressors impose upon them. In Korea, the minjung have suffered for changing that country into a just nation.<sup>39</sup>

In other words, the key to Minjung theology is the sinned-against's unwillingness to be resigned to their han. They fight for the healing of the woundedness. They also fight for recognition as fully human and fully deserving of their seat at the proverbial table. This objective is accomplished by the minjung seeking justice for other minjung.

This assertion begs the question: what does justice look like for Epiphany. Ideally, justice would have involved the parents of Epiphany's members actually being present during these members' childhoods. Presently, however, justice is educating these same members about the woundedness they suffered because of parental absence during their childhoods. This education will, in turn, facilitate the process of these members transitioning from brokenness to wholeness.

Park argues that han lies at the heart of the minjung experience. It is the obstacle that stands between the minjung and their abundant life.<sup>40</sup> Park relies upon Chi-Ha Kim in his presentation of Minjung theology just as Nam-Dong Suh does. He cites Kim for the

<sup>38</sup> Kim, quoted in Suh: "Towards a Theology of Han," 64.

<sup>39</sup> Park, "Minjung Theology," 3.

<sup>40</sup> Park, "Minjung Theology," 3.

proposition that the deep-seated anger that the minjung feel towards their oppressors becomes han when it is internalized.<sup>41</sup>

With that said, Park asserts that the goal of Minjung theology is to learn the han of the minjung, to unravel its historical complexity, and to transform it for constructing God's kingdom. Analogizing the goal of Minjung theology to the instant project, its goal from a theological perspective is for Epiphany's members to learn the han that results from parental absence during childhood, to unravel the historical complexity of such woundedness and to transform it as a part of establishing God's kingdom in their lives, in the life of Epiphany and in the life of the larger FDC.<sup>42</sup>

How does Minjung theology resolve the han of the minjung so that they may live their lives as the Christian disciples and stewards that God intended them to be? Park asserts that the answer to this question lies in the dan.<sup>43</sup> In Korean, dan means to cut off. In terms of minjung theology, dan has two dimensions. At the personal level, dan first means self-denial. At the societal level, dan also means to cut off the vicious cycle of the minjung's han and the burning desire for revenge. If this han explodes destructively inwardly, the minjung will hate, kill or seek revenge upon their oppressors unendlessly.<sup>44</sup>

Dan is the key for the members of Epiphany to break the cycle of brokenness that results in their lives due to parental absence experienced during childhood. Applying Park's reasoning to Epiphany, the danger for its members is that there is a substantial possibility that if their individual woundedness is not addressed, it can become a hate for

<sup>41</sup> Kim, "The Healing of Han in Korean Pentecostalism," 126.

<sup>42</sup> Park, "Minjung Theology," 3.

<sup>43</sup> Park, "Minjung Theology", 3-4.

<sup>44</sup> Suh, "Towards a Theology of Han," 60-61, 63.

their absent parents. It can also become a hate for the persons they know who are absent parents to their children. More importantly, this woundedness can even lead to these very members hating the very children they conceived and birthed.<sup>45</sup>

Kim argues that the unification of the han with the dan requires the minjung to undergo four stages of revolution. The first stage involves the minjung inviting God into their hearts (identified as the “Shi-Chun-Ju”). The second stage involves the minjung letting God grow in the body (identified as the “Yan-Chun-Ju”). The third stage involves the minjung practicing the struggle for embodying God (identified as the “Haeng-Chun-Ju”). The fourth and last stage involves the minjung living as humble and resurrected champions of the minjung beyond death (identified as the “Sang-Chun-Ju”). The dialectic unification of han and dan liberates the minjung from self-destruction by transforming their han into creative revolution.<sup>46</sup>

Suh argues that the mission of the Christian is to be the “priest of han” working for the creative dan of the minjung’s han. This dan is not only the psychological catharsis of the accumulated han, but a revolutionary transformation of the evil societal structure that produced this han in the first place.<sup>47</sup> Park records Ahn’s argument that the New Testament scholarship has erroneously focused on the audience of Jesus’ teaching rather than the social character of that very audience. He specifically recalls that Ahn was drawn to the ochlos of the First Gospel. He linked the minjung of Korean society with the ochlos present during Jesus’ time. Ahn therefore asserted that when Jesus ministered, He

<sup>45</sup> Park, “Minjung Theology,” 3-4; Suh, “Towards a Theology of Han,” 63.

<sup>46</sup> Park, “Minjung Theology,” 4; Suh, “Towards a Theology of Han,” 63.

<sup>47</sup> David Kwang-Sun Suh, “Minjung and Theology in Korea: A Biographical Sketch of an Asian Theological Consultation,” in *Minjung Theology: People as the Subjects of History*, edited by Yong-Bock Kim (Singapore: The Christian Conference of Asia, 1981), 36.

preached the kingdom of God to the ochlos thereby sharing the Lord's eschatological hope solely with these persons. Park also records Yong-Bock Kim's argument that the minjung, as subjects of history, transcend the socio-economic determination of that very history.<sup>48</sup>

Addressing an individual's woundedness is as much about identifying and transforming the societal structure he or she lives in as it is about helping them to heal spiritually. In some way, shape or form, this project has to help the members of Epiphany recognize the sociological constructs and limitations that have enabled and encouraged the development of their woundedness.

There are two competing opinions regarding the central theme of Minjung theology. Nam-Dong Suh argues that the central theme of Minjung theology is not focused on Jesus but on the minjung. He argues that Jesus was the channel to help Christians understand the oppressed rather than the presence of the oppressed to understand Jesus. When Jesus cries out and suffers, He is representing the oppressed—the ochlos in the First Gospel. Suh asserts that Jesus did not come to be served but came to serve. He also argues that Jesus was more concerned with the ochlos than he was about himself.<sup>49</sup>

On the other side of the debate, Ahn argues that the central theme of Minjung theology focuses both on Jesus and the minjung because they are inseparable. More particularly, Jesus and the ochlos cannot be understood separately from each other. Rather, Jesus was one with the ochlos. Without Jesus, one cannot understand the ochlos.

<sup>48</sup> Park, "Minjung Theology," 5-6.

<sup>49</sup> Park, "Minjung Theology," 6-7.



Without the ochlos, that same person cannot fully understand Jesus. Christians find the true identity of Jesus and of the ochlos only in their relation to each other.<sup>50</sup>

Park argues that in Korea, social problems arise from cultural, social, political repression as well as economic oppression. Thus, the term “minjung” designates not only the economically oppressed, but also the culturally, politically and socially oppressed. Park even equates the suffering of the Korean minjung with the suffering of African Americans in the United States. He asserts that the problems that African Americans face within this American society cannot be solved simply by the elimination of poverty. Instead, the problems confronting this group of individuals in American society are multidimensional. Whether the subject of the conversation deals with Korean minjung or African American citizens living in the United States of America, the fact remains the same: minjung are made up of political outcasts, laborers, women, the poor, the illiterate, the illegitimate and etc.<sup>51</sup>

Arguing by analogy, therefore, the han that Epiphany’s members experience is the result of multiple factors converging and descending upon them all at once. Political oppression and economic subjugation of African Americans in American have contributed to the difficulty in maintaining an unified and cohesive family unit. Add to this issue the social influences that shift the meaning of what is and what is not a valid “family unit.” One of the results of this “perfect storm” of factors is the “option” for one or both parents to forego their parental responsibilities for their children. The ones that

<sup>50</sup> Byung-Mu Ahn, “The Historical Subject in a Perspective of the Gospel of Mark,” in *Minjung and Korean Theology*, edited by the Committee of Theological Study, KNCC (Seoul, Korea: Korea Theological Study Institute, 1982), 179.

<sup>51</sup> Park, “Minjung Theology,” 7-8.

ultimately suffer in this situation are the children. They are left to fend for themselves because Mommy and Daddy are not present to guide them through the trials and perils of childhood.

The major source of theology for Minjung theology is the historical experience of the minjung itself. This history comprises two parts. The first part is the minjung's contemporary experiences. The second part is the minjung's past experiences. These past experiences are identified as social biographies.<sup>52</sup> The instant project must get the members of Epiphany to identify their "social biographies." They must then compare and contrast their contemporary experiences with their social biographies to arrive at the source for them to apply this theology to their lives.

Nam-Dong Suh argued that both the Christian tradition of the oppressed and the Korean tradition of the minjung were the major sources of theology. For him, God was actively working among the minjung in Korea while Jesus taught and served the ochlos in Palestine. The experience of the Korean minjung is just as important as the experience of the ochlos in Israel. Suh, therefore, argues that God's revelation is not limited to the events of the Bible but is pervasive everywhere. The history of Korea is therefore as sacred as the history of the biblical revelation. This means that the experience of the Korean minjung is a major source for minjung theology.<sup>53</sup>

This is an important point for this project. Minjung theology permits the members of Epiphany to gain godly revelation through an in-depth, thorough examination of their individual history. As they reflect on their own individual histories while also

<sup>52</sup> Park, "Minjung Theology," 8.

<sup>53</sup> Park, "Minjung Theology," 8-9.

understanding how the oppressed found within the pages of the Bible fought (or did not fight) for both their spiritual freedom and personal liberation from unjust systems and contexts, these members should receive from God revelation about what strategies they need to implement and how they need to implement those strategies to enable dan to occur in their lives and healing towards wholeness to begin.

Minjung theology is a theology of storytelling. The stories of the minjung expose the absurdity of society, the injustice of the oppressor, and the deeply hidden han of the minjung. These stories contain the history of the suffering minjung, their courageous resistance against their oppressors and the vision of a new society. In these stories, the minjung accuse, challenge and lament the injustice they encounter. These stories have the potential power of exploding the minjung's accumulated han and bring forth a revolution of change. Stories lead the minjung to see the reality of the world holistically. They do not need philosophical, theological or sociological jargon in order to understand truth. Rather, as the minjung treasure one another's stories, they will also learn how to listen to these stories and draw from them the strength and direction needed to transform society.<sup>54</sup>

It is important that this project enables the members of Epiphany to share their stories of parental absence during their individual childhoods. Space must be created where these stories can be shared safely and confidentially while also permitting these members to reflect upon them through group dialogue. There is freedom and healing waiting for Epiphany's members as they share how parental absence affected their childhoods.

<sup>54</sup> Park, "Minjung Theology," 9-10; Robert McAfee Brown, *Theology in a New Key* (Philadelphia, PA: The Westminster Press, 1978), 64-67.

Dongsoo Kim performed a comparison of Korean minjung theology with Korean shamanism and Korean Pentecostalism. Kim begins with shamanism by pointing out that shamanism understands han as a sickness to be healed rather than as a will or need for revenge. The shaman is not present to help the sinned against take revenge upon their oppressors as an effort to defeat the vicious structures that enabled their oppression. Instead, he (or she) is present to help the sinned against facilitate the healing of wounded hearts.<sup>55</sup>

This healing occurs during a kut. A kut is a shamanistic ritual. During this ritual, the shaman helps the sinned against recognize the reality of the sinned against painful han. He (or she) helps the sinned against divert their han-energy thereby releasing their han in the process.<sup>56</sup>

The shaman's role in the kut is extremely important. He or she utilizes synbyung to assist the sinned against release their han. Synbyung literally means sickness brought on by spirits.<sup>57</sup> During the kut, the shaman is believed to become possessed by spiritual sickness. This possession—the synbyung—lasts as long as necessary to convince the victim of the need to accept the shaman or is terminated when the resisting victim dies. Han is believed to be healed by supernatural power, shamans are possessed by synbyung and are trusted as priests of han.<sup>58</sup>

<sup>55</sup> Kim, "The Healing of Han in Korean Pentecostalism," 128.

<sup>56</sup> Kim, "The Healing of Han in Korean Pentecostalism," 127-128.

<sup>57</sup> Kim, "The Healing of Han in Korean Pentecostalism," 129.

<sup>58</sup> Chung Hee Lee, "Liberation Spirituality in Dae-dong Kut," in *Asian Christian Spirituality: Reclaiming Traditions*, edited by Virginia Fabella, David Suh, and Peter Lee (Maryknoll, NY: Orbis Books, 1992): 37.

Han is therefore perceived and understood as an extremely important factor in one becoming a shaman. According to both Kim and Lewis, an overwhelming number of ordinary Korean people accept shamans as priests of han whose main, if not primary, role is to heal han. Not only that but a large number of Korean shamans are women that minister almost immediately and exclusively to a female clientele. Utilizing the principle that fellow sufferers sympathize with each other, these theologians argue that the connection between female shamans and sinned-against females is no surprise. Female shamans are most qualified to heal female han in Korean society. Shamans are recognized as “priests of han” in Korean because there is the belief among ordinary Korean citizens that these persons are sent from god in large part because they too are sufferers of han. Ultimately, shamans are perceived as being effective because they are the very sinned against that they are trying to reach. As the sinned against, they know the very pain and suffering that the sinned against are experiencing.<sup>59</sup>

For that part of his comparison that analyzes Mingjung theology, Kim relies heavily upon Nam Dong Suh. Suh believed that if a person does not hear the signs of the han of the minjung, these same persons cannot hear the voice of Christ Jesus knocking at his or her door. Kim stresses that Suh and later Minjung theologians have taken han as their theme of theology.<sup>60</sup> Minjung theologian Hyun designates minjung theology as the theology of han and attempts to interpret the Gospel of Christ Jesus from the perspective of the poor.<sup>61</sup>

<sup>59</sup> Kim, “The Healing of Han in Korean Pentecostalism,” 129-130; I. M. Lewis, *Ecstatic Religion: An Anthropological Study of Spirit Possession and Shamanism* (Harmondsworth, UK: Penguin Books, 1971) 112-113.

<sup>60</sup> Kim, “The Healing of Han in Korean Pentecostalism,” 130; Suh, “Towards a Theology of Han,” 65.

In contrast to the shamanistic understanding of han, Kim points out that minjung theologians understand han as the tenacity to possess life for oppressed spirits. This tenacity to possess life leans toward the tendency for social revolution.<sup>62</sup> Suh, as the leading Minjung theologian, strongly believed that han represented the spirit for revolution. Examples of this occurred as the March First Movement and the April Student Movement.<sup>63</sup> Current minjung theologian David Kwang-Sun Suh argues that the minjung's spirit is to fight against the oppressive structure of han and this is because the spirituality of minjung is a combative spirituality. Suh further argues that the spirituality of minjung theology is against the spirit of the shaman's ritual of kut in which shamans encourage minjung to accommodate present situations rather than protest against the structures that caused those very situations.<sup>64</sup>

Minjung theologians consider the main cause of han to be the unjust structure of society; that han can only be cured when the total structure of an oppressed society and culture are changed. Chi Ha Kim believed that this complete transformation can only occur as the minjung actively fight unjust social structure. He believed that the church ought to be the comforter that resolves the han of the minjung, cuts the vicious circle of violence and changes this cycle into a progressive movement.<sup>65</sup> This is the major

<sup>61</sup> Younghak Hyun, "A Theological Understanding of Korean Mask Dance," in *Minjung and Korean Theology*, edited by the Committee of Theological Study, National Council of Churches in Korea (Seoul, Korea: Korea Theological Institute, 1985), 349.

<sup>62</sup> Kim, "The Healing of Han in Korean Pentecostalism," 130.

<sup>63</sup> Suh, "Towards a Theology of Han," 65.

<sup>64</sup> Suh, "Asian Theological Consultation," 34.

<sup>65</sup> Chi-Ha Kim, quoted in Nam-Dong Suh: "Towards a Theology of Han," in *Minjung Theology: People as the Subjects of History*, edited by the Committee on Theological Concerns of the Christian Conference of Asia (Maryknoll, NY: Orbis Books, 1983), 61.

distinction between shamanism and minjung theology. These two forces resolve han differently. Shamanism enables a passive release of han while minjung theology actively fights to take what rightfully belongs to the sinned against.<sup>66</sup>

Dongsoo Kim points out that the problem with this revolutionary intent that Minjung theologians propose is that Korea has traditionally addressed han (i.e. unraveled it) mainly through religious rituals and music, not through active opposition. For example, Koreans are drawn to the pansori—the Korean ballad opera. Pansori, regardless of what the underlying story is being presented during the opera—triggers memories within the Korean minjung of their han. As they watch and listen to the opera performed before them, the sinned against empathize with the characters’ struggles releasing their own han as the characters release theirs. Kim criticizes minjung theology for neglecting to utilize this method of unraveling and resolving han.<sup>67</sup>

Korean Pentecostalism can be traced back to Paul Yonggi Cho. He also began his Pentecostal theology, the theology of the three blessings, with the han of the minjung.<sup>68</sup> Kim informs his reader that Cho argued that the word of God contained the threefold blessings of salvation, health and prosperity.<sup>69</sup> Cho created this theology based upon his belief that the cause of han was twofold: poverty and sickness. Continuous poverty and sickness made the sinned against take on a fatalistic spirit. By preaching a message of

<sup>66</sup> Suh, “Towards a Theology of Han,” 61.

<sup>67</sup> Kim, “The Healing of Han in Korean Pentecostalism,” 131-132.

<sup>68</sup> Paul Yonggi Cho, *Our God Is Good: Scriptural Blessings in Christ* (London, UK: Marshall, Morgan and Scott, 1987), 11.

<sup>69</sup> Kim, “The Healing of Han in Korean Pentecostalism,” 132-133.

promised material blessings, recovery from illness and the attainment of spiritual blessings by God, Cho provided the people with the spirit to escape from han.<sup>70</sup>

Kim finds strong similarities between Cho's way of unraveling han and the methodology that shamans utilize.<sup>71</sup> Boo-Woong Yoo points out that the Korean working class seeks out shamans because they need health, wealth and success in their life ventures. For Kim and Yoo, Cho's preaching met those same needs exactly.<sup>72</sup>

David Suh argues that Pentecostal minjung in Korea really hope for a release from han by the Holy Spirit. They feel that they are released from their han through Cho's message and by participating in the worship at the Yoido Full Gospel Church. Tongue-speaking in Korean Pentecostal churches serves as a means of releasing han. Suh points out that through speaking in other tongues the minjung feel the release of han and as their han is released, they can live comfortable lives.<sup>73</sup>

Kim points out that Korean Pentecostalism has played the role traditionally fulfilled by shamanism. He reports that Korean Christians expect the same attributes from their pastors as they expect from shamans. Just as Koreans expect shamans to possess synbyung and the severe experience of han, Korean Christians prefer and expect their pastors to also exemplify these two same characteristics. Suh points out that Cho is the

<sup>70</sup> Cho, *Our God Is Good*, 11-12.

<sup>71</sup> Kim, "The Healing of Han in Korean Pentecostalism," 133.

<sup>72</sup> Boo-Woong Yoo, "Response to Korean Shamanism by the Pentecostal Church," *International Review of Mission* 297 (1985): 73, accessed April 7, 2016, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>73</sup> David Kwang-Sun Suh, "The Korean Pentecostal Movement and its Theological Understanding," in *A Study on Pentecostal Movement in Korea*, edited by W. Y. Kang (Seoul, Korea: Korea Christian Academy, 1981) 47-65.



exact type of person that the Korean minjung expect from a pastor who can heal their han.<sup>74</sup>

Another important factor that enables Korean Christians to release their han involves Pentecostal rituals. Kim identifies worship activities such as all-night prayer vigils and services where persons speak in tongues as Pentecostal rituals that Korean Christians frequently engage in to release their han. He argues that ritual provides a set of connections through which emotion can be expressed without being repressed. This liberating feature of ritual provides the sinned against with a series of movements in which he or she is given access to an enormous wealth of human feeling. It is as the minjung strive to receive God's blessings that they experience the releasing of their han and this release occurs regardless of whether or not they actually receive the sought-after blessings.<sup>75</sup>

Kim asserts that there is an aspect of worship that is peculiar to Korean Pentecostal practices. What makes all-night prayer meetings and vigils peculiar occurs at or around midnight. Kim points out that Korean people in general and Korean women in particular have been taught not to express their feelings openly, freely and publicly in everyday life. All-night prayer meetings and vigils provide these persons with the special ritual necessary for expressing their inner-feelings and midnight provides these persons with a special time to engage in this special ritual. These persons sing gospel songs while clapping their hands, weeping in loud prayer and praying in tongues. This activity as a

<sup>74</sup> Kim, "The Healing of Han in Korean Pentecostalism," 134-135.

<sup>75</sup> Kim, "The Healing of Han in Korean Pentecostalism," 136; Harvey Cox, *The Feast of Fools: A Theological Essay on Festivity and Fantasy* (Cambridge, MA: Harvard University Press, 1969): 70-75.

whole permits these people to express their oppressed feelings thereby creating the opportunity for their han to be released.<sup>76</sup>

Cyril Williams observes that speaking in tongues, when considered from a psychological viewpoint, serves as a release mechanism leading to a reorientation, possibly of a permanent fashion. He continues stating that this release is an energy discharge, which has therapeutic value as a reducer of tension and resolver of inner conflict.<sup>77</sup> This observation leads Kim to conclude that not only do Pentecostal worship activities serve as a vehicle for releasing han, but they actually do release han.<sup>78</sup>

In conclusion, Kim finds more commonality between Minjung theology and Korean Pentecostalism than he finds difference. He points out that both Pentecostal worship services and mass political demonstrations led by the Minjung theology movement share a point of contact where they both serve the function of releasing han on the part of their participants. Both Pentecostalism and Minjung theology give preference to the poor over and above the wealthy and politically powerful. Both Pentecostalism and minjung theology strongly emphasize God's kingdom here on earth now. They both see God's kingdom in the present era.<sup>79</sup>

Tong-Shik Ryu argues that both Minjung theology and Pentecostalism are movements emphasizing the Spirit. The only difference between the two is that minjung theology represents the paternal form of the Spirit while Pentecostalism represents its

<sup>76</sup> Kim, "The Healing of Han in Korean Pentecostalism," 136-137.

<sup>77</sup> Cyril G. Williams, *Tongues of the Spirit: A Study of Pentecostal Glossolalia and Related Phenomena* (Cardiff, UK: University of Wales Press, 1981), 166.

<sup>78</sup> Kim, "The Healing of Han in Korean Pentecostalism," 137.

<sup>79</sup> Kim, "The Healing of Han in Korean Pentecostalism," 138.

maternal form.<sup>80</sup> Yoo argues that there is a Pentecostal minjung and a sociopolitical minjung. These two types of minjung meet on the subject of han. For Yoo, it is a matter of emphasis not substance.<sup>81</sup>

This project must speak to the members of Epiphany. It must encourage them to see themselves through its different aspects. These members must see this project as the minjung see the shaman, Korean Pentecostalism and Minjung theology movements: a means or vessel assisting them in releasing their han. It is uncertain whether or not holding all-night prayer meetings and vigils at Epiphany will enable its members to release their han but this project must take the essential meaning and purpose of these Korean Pentecostal all-night prayer meetings and vigils. It must provide Epiphany's members with an opportunity to vent the pain and frustration built up within them. It must allow these individuals to release their han constructively and positively so that they may experience their dan. It must create the space where these members can confront their brokenness with an eye towards wholeness.

Raymond Fung makes two observations about Minjung theology. The first observation is that a gospel that does not address people as the sinned against poses no problem for who do not feel that they are the sinned against. The second observation is that a gospel that does not address the people as the sinned against poses a lot of problems for those who are the sinned against, mainly the poor. It is the second observation that Fung focuses on. He argues that the sinned against respond in one of two

<sup>80</sup> Tong-Shik Ryu, "Korean Church and Pentecostal Movement," in *A Study of the Pentecostal Movement in Korea* (Seoul, Korea: Korea Christian Academy, 1981), 9-21.

<sup>81</sup> Boo-Woong Yoo, *Korean Pentecostalism: Its History and Theology* (Frankfurt, UK: Studies in the Intercultural History of Christianity, 1988), 223.

ways when the gospel is taught in such a way that completely ignores their existence.

Either these persons accept that as the sinned against, they exist outside the bearing of the gospel (e.g. the gospel of Christ Jesus is inapplicable to them). Or, they view and accept religion as simply an opiate (e.g. an anesthetic designed to dull the pain reality of life).<sup>82</sup>

Fung's observation about the sinned against in Korea raises the following question for the members of Epiphany. How applicable is this to Epiphany's members? Do they believe that the gospel, as has been taught, does not apply to them or speak to their brokenness? If they believe such, do they therefore view the gospel as simply an opiate to dull the painful reality of life? If the answers to these questions are "yes," then it is imperative that this project addresses the way that the Gospel of Christ Jesus is taught, preached and or otherwise disseminated to the members of Epiphany. It must discover implementation practices that connect these members as the sinned against in the instant context with the sinned against within the pages of scripture. It is believed that as the members of Epiphany identify themselves as the sinned against, they will also begin recognizing the different methodology that the Lord God Almighty uses to address brokenness.

Fung argued that an evangelistic message that does not speak to sinned-against-ness does not speak to those persons who have been sinned against. It creates the diagnosis that one is a sinner but simultaneously rejects the church, which provides that very diagnosis. In order, therefore, to have an evangelistic message that does speak to

<sup>82</sup> Raymond Fung, "Compassion for the Sinned Against," *Theology Today* 37, no. 2 (July 1980): 163, accessed April 7, 2016, *ATLA Religion Database with ATLASerials*, EBSCOhost.

sinned-against-ness, the message and its means of transmission must involve compassion.<sup>83</sup>

Fung stresses that when Jesus shared the gospel with the masses, His primary means of transmission was compassion. He points out that in every instance where Jesus interacts with the people engaging in the ministry that God charged Him with completing, Jesus not only had but extended compassion upon these persons primarily because they were the sinned against. Compassion is the suffering together with another. Having compassion for other persons, Fung argues, is only possible when we perceive people as the sinned against. This is not compassion that is extended to the minjung. It is compassion shared between the individual members of the Body of Christ as these same members transition from brokenness to wholeness.<sup>84</sup>

Fung is absolutely convinced that the call to evangelism is the Christian's response to the call to extend compassion upon the sinned against. He believes that Christian evangelism must include compassion. The Body of Christ must sharpen its understanding of people as the sinned against in a theological sense, in terms of sin, the domination of sin and its struggle against sin.<sup>85</sup>

For Fung, the New Testament equates compassion with Jesus actually seeing the people. He saw them for who they are, not who society wanted them to be or how society desired for them to be invisible fixtures in the background of life. Fung argues that the Body of Christ must see the sinned against for who they are. It must see people at close

<sup>83</sup> Fung, "Compassion for the Sinned Against," 163-164.

<sup>84</sup> Fung, "Compassion for the Sinned Against," 164-165.

<sup>85</sup> Fung, "Compassion for the Sinned Against," 164.

enough to feel their pulse, hear their sighs and the people become “us” and not “them.”

This kind of compassion requires a high level of involvement and as the Body of Christ becomes involved in the lives of the sinned against, it comes to not only understand the sinned against, but also to be compassionate towards that part of Christ’s body.<sup>86</sup>

Minjung theology is appropriate for the instant project because it will allow the members of Epiphany to be seen. No longer will they and their brokenness continue to be ignored. It is a vehicle that enables these members to gain value and self-worth. This theology declares that they are somebody. They are worthy of God’s attention and they are immeasurably valuable. It empowers these same persons to acquire their voice within the FDC community’s choir of voices. A consequence of oppression is that the oppressed lose their place, value and voice within their community. Minjung theology gives these spiritual, communal and societal values back to Epiphany’s members as the sinned against.

Fung identifies three aspects of possessing and demonstrating compassion for the sinned against. The first aspect of having compassion for the sinned against is suffering. There is an element of suffering in the Christian’s life. It is this suffering, Fung argues, that makes the church the authentic representative of God. He asserts that if the church is to be the church, it must have the marks of Christ Jesus upon it. These marks are none other than the marks of suffering (e.g. the beatings, the nails, the crown of thorns and the other signs of the cross).<sup>87</sup>

<sup>86</sup> Fung, “Compassion for the Sinned Against,” 165.

<sup>87</sup> Fung, “Compassion for the Sinned Against,” 165.

The second aspect of having compassion for the sinned against is involvement. It is as the Body of Christ gets involved in the lives of the sinned against, this involvement bestows authority upon the ministry preached and engaged in among the sinned against. Fung points out that Jesus gave up equality with God and entered into human suffering. Based upon this theological fact, Fung argues that if an evangelical message is to possess authority, it must be based upon involvement. It must come from persons who know what they are talking about when they speak words of comfort and judgment.<sup>88</sup>

The last aspect of having compassion for the sinned against is strategy. Fung highlights something that had not been considered prior to the instant project. He argues that since compassion presupposes fellowship with the sinned against, the sinned against are already inside of some kind of Christian community even before they decide to be Christians. Therefore, the communication of the Gospel of Christ Jesus takes place within a context of trust and solidarity. He asserts that compassion on the part of the Christian enables the non-believer to examine Christianity from within rather than from without. It invites people to look at Jesus as “you” rather than “him.”<sup>89</sup>

Evangelism focuses primarily upon the sinned against. Fung argues that this is not to take sin lightly. Rather, it is to take sin seriously in all of its deadly forms. This position does not absolve persons from personal responsibilities. Instead, it enables persons to see how exactly they can be responsible personally for their own sin.<sup>90</sup>

<sup>88</sup> Fung, “Compassion for the Sinned Against,” 165.

<sup>89</sup> Fung, “Compassion for the Sinned Against,” 165-166.

<sup>90</sup> Fung, “Compassion for the Sinned Against,” 169.

Answering the question “What does the Good News do to the sinned against,” Fung asserts that it demythologizes the power of sin so that the sinned against can be clear about such power, grab ahold of such power, see themselves in relation to such power and see their own sinfulness in the very midst of such power. An evangelistic focus upon the sinned against is a community that identifies with and accepts non-believers on the basis of sinned-against-ness and confronts all those persons involved in the struggle of their personal sinfulness while also experiencing God’s forgiveness and Christian oneness.<sup>91</sup>

A key theological concept that will assist Epiphany’s members in addressing the brokenness that they have experienced and or currently experiencing in their lives as a result of parental absence is forgiveness. Minjung theology does address forgiveness, but it also addresses forgivingness. Park argues that forgiveness takes place in the heart of the sinned against. It is the act of surrendering one’s own power in order to forgive rather than holding on to that power as an act of retribution and revenge. It serves as the foundation for transformation.<sup>92</sup>

Forgiving the sinners that cause the sinned against has requires the sinned against to change their images of the sinners. They must exchange their bad and or negative images of the sinners for good, positive and redeemed images therefore causing their unpleasant and negative feelings toward the sinners to fade away and enabling the sinned against to relate to them in positive and pleasant ways. The sinned against must

<sup>91</sup> Fung, “Compassion for the Sinned Against,” 169.

<sup>92</sup> Park, *From Hurt to Healing*, 81, 84.



continually imagine these redeemed and fresh images of their offenders so that forgiveness can occur at a deeper level.<sup>93</sup>

Forgivingness involves the active offer of internal attitude and external reconciliation. Forgivingness has two dimensions: (1) internal; and (2) external. Internal forgiveness occurs when the sinned-against forgives the sinner before that individual asks for it. The problem with internal forgiveness is that no one can be made to forgive his or her offender(s) prematurely, or before he or her is ready. Forgiveness only occurs after the sinned against has sorted out issues and worked through them in his or her heart and soul. True forgivingness is not to overlook the wrongdoing of the sinner, but to challenge him to change his ways and encourage him to rectify and recompense what he has damaged.<sup>94</sup>

Accomplishing internal forgiveness requires the sinned against to do three things: (1) to experience sorrow and grief where the sinned against places themselves in the vulnerable position of acknowledging their wounds and weaknesses and undergoing sorrow and grief over their han; (2) to demonstrate a willingness to let go of the pain where the sinned against recognizes that when they forgive others, they forgive themselves (and when they retaliate against others, they injure themselves) and realizing that exercising forgiveness releases the sinned against from the dungeon of their anger and shame; and (3) to own a redeemed fresh image of the sinner where that individual's

<sup>93</sup> Park, *From Hurt to Healing*, 88.

<sup>94</sup> Park, *From Hurt to Healing*, 83, 88-89, 93.

personhood is separated from his or her actions and is viewed through the lens of hope and who the sinner may one day become.<sup>95</sup>

External forgivingness is the relational act where the sinned against pronounces the sinner forgiven when he seeks such forgiveness from the sinned against. It leads to reconciliation. In order for this to occur, the sinned against must do four things: (1) challenge the sinner to admit his wrong; (2) guide the sinner to repent of his wrong; (3) engage the sinner to recompense whatever damage he caused; and (4) encourage the creation of a mutual relationship between sinner and the sinned-against.<sup>96</sup>

While the sinned against are doing this, there is work for the sinner to do. These wrongdoers must truly repent for their actions; this includes changing their way of thinking and actions toward the sinned-against and the sinned-against actually forgiving the sinner.<sup>97</sup> Under the doctrine of justification currently used in the church, sinners are exonerated of their sins without first repenting to and recompensing the sinned against. Park argues that this is an act of injustice that causes resentment in the sinned against. If this doctrine is not modified substantially, the sinned-against is left with experiences that force them to believe that God willfully refuses to confront sinners with justice.<sup>98</sup>

Healing is an ongoing process that transpires gradually under the guidance of the Holy Spirit. It has three aspects. The first aspect of healing occurs when the sinned against allow the Holy Spirit to take precedence in their lives cleansing and healing them

<sup>95</sup> Park, *From Hurt to Healing*, 88-91.

<sup>96</sup> Park, *From Hurt to Healing*, 92.

<sup>97</sup> Park, *The Wounded Heart of God*, 91.

<sup>98</sup> Park, *From Hurt to Healing*, 106.

from their han. Healing takes place as the sinner relates to God and the sinned against. In this relationship, the Holy Spirit empowers the sinned against to become wounded healers who use their hurt as the basis to heal the world around them. As the sinned against works to healing the han that other victims experience, the Holy Spirit touches the sinned against han and works through it. The more that the sinned against become healed the more the sinned against becomes involved in healing other victims of their han.<sup>99</sup>

The second aspect of healing occurs through denying distorted self-images and restoring the image of God in the sinned against. Self-denial for the sinned against requires them to negate the false construction that the sinners have created for them. As the sinned against empties this false, inauthentic construction of the self, the self-authentic image of God is instilled (or, re-instilled) in them. Emptying the self allows the sinned against to touch the depth of the soul where God dwells.<sup>100</sup>

The final aspect of healing involves transforming the fragmented world of the sinned against into wholeness as they partake in the collective and structural levels of the han they have experienced. True, life-changing healing is accomplished when the sinned against can participate meaningfully and freely in transforming the structural systems that cause social han. The sinned against must understand that the problem caused by han is not simply an occasion to derive a cure. It is also the God-given opportunity to improve the suffering experience they find themselves in and to expand the reign of God throughout their immediate environment.<sup>101</sup>

<sup>99</sup> Park, *From Hurt to Healing*, 131-134.

<sup>100</sup> Park, *From Hurt to Healing*, 131-132, 134-135.

<sup>101</sup> Park, *From Hurt to Healing*, 132, 136-137.

Permitting the Holy Spirit to take control of healing process for the members of Epiphany will not be a problem. Instead, difficulties are anticipated as these members address the structural causes of their pain. Epiphany's members have spent such a long time believing the distorted self-images that parental absence has deposited in their lives that changing these images essentially require these members to change themselves. At first blush, these members have become "comfortable" living, operating out of and existing in these distorted self-images.

While it is the intention of this project to help Epiphany's members address the pain that they have experienced as a direct result of parental absence during their childhood, there is uncertainty that this project will actually confront the societal structures that promote their brokenness. In order to accomplish this larger objective, the instant project would have to last much longer than the six weeks initially set for its completion. This point should not be construed as an intention not to tackle these societal structures. Rather, it is an acknowledgement of a major limitation of the instant project from its outset.

Preparation of the instant chapter uncovered a journal review where Minjung theologian Suh David Kwang-Sun asserts, "...we declared in 1979 that Minjung theology is not for export and not for sale. For it is local theology, and we have no intention of making it universal or normative, as well as dogmatic (xvi)."<sup>102</sup> This quote is derived from the foreword to Volker Küster's book, *A Protestant Theology of Passion: Korean Minjung Theology Revisited*. Suh was charged with writing the foreword for Küster's book and in such foreword, he makes such declaration. This assertion raises the question

<sup>102</sup> David Kwang-Sun Suh, foreword to *A Protestant Theology of Passion: Korean Minjung Theology Revisited*, by Volker Küster (London, UK: BRILL, 2010), i.

that if Minjung theologians have restricted Minjung theology to just Korean Christians, then how could it be applied to the instant project involving Epiphany. This is a good question. One that deserves to be answered.

Suh's declaration restricting Minjung theology to Korea is interesting because of what it does not provide. First, Suh does not specify who the "we" are that restricted the use of Minjung theology solely to a Korean context. We are not informed exactly as to the specific individuals that comprise the "we."

Second, Suh also does not provide us with the authoritative basis for such declaration. Seeing that there is no such thing as the "Korean Minjung Church," what church body with authoritative power restricted the applicability of Minjung theology to just a Korean context? Was it the Korean Presbyterian Church? Was it the Korean Methodist Church? Was it an ecumenical reformation of several Korean Christian denominations that came together and unanimously agreed to impose such restriction upon Minjung theology? Or, was it simply Suh's unwillingness to share with other persons throughout the world a theology created by Koreans and designed to address the oppression and exploitation that the oppressed experience at the hands of their oppressors?

After doing subsequent research, it has become clear that Suh has made an assertion that is not supported by any other Minjung theologian. It is also an assertion that he himself has contradicted and negated in his own work. It is also important to note that in his review of Minjung theology, Küster himself does not record or assert that this theology is restricted to just Korean Christians.<sup>103</sup>

<sup>103</sup> Volker Küster, *A Protestant Theology of Passion: Korean Minjung Theology Revisited* (London, UK: BRILL, 2010).

In Suh's short essay, *A Biographical Sketch of an Asian Theologian Consultation*, we learn that in October 1979 that twenty-four theologians representing seventeen Asian nations met for the People of God and the Mission of the Church conference in Seoul, Korea. During this conference, these theologians sought to lay out a framework for Minjung theology.<sup>104</sup> By this time, Minjung theology had attracted attention as Korea's version of liberation theology. In an effort to identify and distinguish itself from Latin American liberation theology, Black liberation theology and the burgeoning Feminist movement, these theologians came together with the intent of giving form to this Korean Christian theology.<sup>105</sup>

Suh noted that during this 1979 conference, the theologians present broadly defined the underlying principle of Minjung theology, *han*. They agreed that "han" denotes the suffering of a person that has been repressed through the oppression of a group of people. They also agreed that it is the deep feeling that rises out of the unjust experience of the people. They went so far as to identify "han" as the deep awareness of the contradictions in a situation and of the unjust treatment meted out to the people or a person by the powerful. Han, these theologians argued, can only be cured when the total structure of the oppressed society and culture is changed.<sup>106</sup>

Suh noted particularly that "han" is a feeling of helplessness. He also pointed out that when people realize that they have been oppressed by the powerful and their sense of

<sup>104</sup> Suh, "Asian Theological Consultation," 15-16.

<sup>105</sup> Volker Küster, "Jesus and the Minjung Revisited: The Legacy of Ahn Byung-Mu (1922 – 1996)," *Biblical Interpretation* 19, no. 1 (2011): 12, accessed March 14, 2016, *ATLA Religion Database with ATLASerials*, EBSCOhost.

<sup>106</sup> Suh, "A Biographical Sketch," 24-25.

independence has been repressed, the feeling of “han” rises up to the level of psycho-political anger, frustration and indignation. Suh even goes as far as arguing that “han” appears within oppressed people as a repressed murmuring, unexpressed previously in words or actions. While it might arouse a sense of revenge, it often times is relegated to the resignation of fate.<sup>107</sup>

Through all of this, Suh never asserts, indicates and or expounds upon any collective agreement that Minjung theology is restricted solely to Korean Christians. Rather, what we notice is the refusal of these theologians to limit their understanding of Minjung theology to just Koreans. Please understand that their first and foremost concerns were for their own people, the Koreans suffering from Japanese colonialism and Communist repression. Their outlook was for any group of people that were oppressed by the ruling elite. The argument can be made that this very outlook connects Minjung theology directly to Latin America liberation theology, black liberation theology, feminism and womanism. Anytime and anywhere there is oppression of one identifiable group by a second identifiable group who exercise power oppressively, Minjung theology can be utilized as a biblical and theological framework to understand how the Lord God almighty is working in our midst.

Most telling about this 1979 conference is the conspicuous absence from these theologians any assertion that Minjung theology is limited solely to Korean Christians. Rather, Suh himself reveals the universal nature of Minjung theology. He concludes his essay with the following assertion:

The Minjung is present where there is sociocultural alienation, economic exploitation, and political suppression. Therefore, a woman is Minjung when she is dominated by man, by the family, or by sociocultural structures and factors. An

<sup>107</sup> Suh, “A Biographical Sketch,” 25.

ethnic group is a Minjung group when it is politically and economically discriminated against by another ethnic group. A race is Minjung when it is dominated by another powerful ruling race as it the case in a colonial situation. When intellectuals are suppressed for using their creative and critical abilities against rulers on behalf of the oppressed, then they too belong to the Minjung. Workers and farmers are Minjung when they are exploited, their needs and demands are ignored, and they are crushed down by the ruling powers.<sup>108</sup>

Based on Suh's own recollection of the ultimate point of this 1979 conference regarding the status of Minjung theology, where is the assertion from these twenty-four theologians that Minjung theology is restricted to Korean Christians only...not for export and not for sale?! According to Suh himself, Minjung theology has broad appeal and application.

Contrary to David Suh's assertion that Korean theologians had refined Minjung theology to the Korean culture, Kim cites Ahn and Nam-dong Suh for the proposition that this theology's focus is upon the poor and oppressed anywhere such suffering and oppression is found rather than the assertion that Minjung theology is only applicable within a Korean context. The answer to the question—who is the Minjung—is any and every person who suffers and who Jesus came to earth to serve, minister to and die for. Kim states, “Under the poor are included the captives, the blind, the oppressed, the lame, the deaf, lepers, widows, prostitutes, the demon-possessed, etc. In a word, they are all the Minjung in the Jesus-movement.”<sup>109</sup>

Kim further argues that the Minjung are the authentic owners of history because more times than not, it is the poor and oppressed that built and sustained history. He asserts that the poor and the oppressed are the lenses that history is best viewed through. With this in mind, Kim then argues that when the Bible and its characters speak about

<sup>108</sup> Suh, “A Biographical Sketch,” 35-36.

<sup>109</sup> Kim, “Korean Minjung Theology,” 8- 10.



freedom, it is to be understood as a statement of liberation for people whose specific living reality is under oppression, as an expression of their attitude about oppression and a declaration of their desire for their liberation.<sup>110</sup>

In his journal article, “Justification by Faith: A Minjung Perspective,” Kim declares, “Any time and any where, there are some groups of people who are not only discriminated against ideologically but also deprived of their basic right as human beings by the oppressors. The core of the Gospel and Paul’s doctrine of justification is the protection of the oppressed rights.”<sup>111</sup>

Ishida is intentional about not limiting who can and cannot be included within the breadth of Minjung theology. For him, the Minjung has a much wider and deeper existential connection than simply an ethnicity or nationality. Rather, the Minjung are characterized by their *han* and God who comes to the *han*-ridden. The interesting catch to Ishida’s claim is that he makes such claim from the perspective of the oppressor. He is a Japanese theologian who sees Minjung theology as the means to atone for the centuries of oppression that Japan inflicted upon Korea. His argument is that by labeling Japan as Korea’s oppressor, Minjung theology itself has already extended itself beyond the boundaries of Korean culture.<sup>112</sup>

The danger that Ishida is watchful for is the temptation for Korea in general and Minjung theology specifically to switch places with Japan: the Minjung as the oppressors and the Japanese as the oppressed.<sup>113</sup> The spiritual counterpart to *han* is *dan*. While *han*

<sup>110</sup> Kim, “Korean Minjung Theology,” 12.

<sup>111</sup> Kim, “Justification by Faith,” 23.

<sup>112</sup> Ishida, “Doing Theology in Japan,” 57.

<sup>113</sup> Ishida, “Doing Theology in Japan,” 57- 58.

is the suffering the Minjung experience, dan is the overcoming of han. It is the breaking of the vicious cycle of revenge that turns the oppressed into oppressors and inflicts upon the oppressors the very suffering once inflicted and imposed upon the oppressed. Ishida argues that the safety net preventing this from occurring is by requiring Minjung theology to look beyond the physical boundaries and borders of Korea as a way to prevent this theology from creating a blind, nationalistic, self-centered understanding of God and his liberating movement in human history.<sup>114</sup>

When identifying who can and cannot claim ownership of Minjung theology, Kim argues that the life of the Minjung cannot be traced exclusively to any one economic, political or cultural group. Instead, the only thing that can be asserted confidently about the Minjung is that they are those persons who are oppressed politically, exploited economically, alienated sociologically and kept uneducated in cultural and intellectual matters.<sup>115</sup>

In his review of Minjung theology and the art form that has arisen from this theology, Küster declares poignantly that no one should attempt to squeeze Minjung theology into a narrow definition. This is ironic given that it was in the foreword to Küster's book—*A Protestant Theology of Passion: Korean Minjung Theology Revisited*—that David Suh asserted that Minjung theology is local theology and is not available for other persons to use in their contexts.<sup>116</sup> From the beginning of his article—as well as within the pages of *A Protestant Theology of Passion*, Küster reads and

<sup>114</sup> Küster, "Minjung Theology and Minjung Art," 114.

<sup>115</sup> Kim, "Korean Minjung Theology in History and Mission," 168.

<sup>116</sup> Suh, foreword to *A Protestant Theology of Passion: Korean Minjung Theology Revisited*, i.

understands Minjung theology just the opposite. His position is that Minjung theology has broad application where the overriding criteria for consideration is the politically, economically and socially oppressed. Küster goes on to declare that Minjung theologians never intended to create a closed theological system as David Suh postulates.<sup>117</sup>

To the question, “How can Minjung theology be applied to Epiphany’s context given Suh’s restrictive assertion,” Kim asserts that if Minjung theology is driven by Jesus’ spirit and seeks to attain the salvation promised in that same Spirit, then Minjung theology will emerge detecting the forced inhumanity of peoples’ lives at any time and any place, just as it inspires them and others to move to heal that inhumanity.

It is quite possible to interpret history in terms of Minjung-spirit, which encourages us to cherish all life and existence as God’s previous gift. Everyone, poor or not, educated or not, who joins to promote the expansion of this spirit can be Minjung....[through] the spirit of Minjung theology we can say that every culture and history is precious and belongs to the salvation history of God...Minjung theology is the Korean version of a type of theologizing [sic] that is becoming universal now as it ought always to have been: a practical theology that uses Christian insights into the God who works with each people in their own histories, showing the true stature of all as children of God, and allowing each people’s current version of the Christian faith to be illumined by, as it can also illumine, not just other people’s versions of faith, but the salvific presence of God in the pre-Christian histories of each.....it is the task [of those persons from other cultures] to analyze their society, to determine the role of theology and to open themselves to a Minjung-spirit....to share the spirit of Minjung, each in its own cultural forms, is one good reason for studying Minjung theology both within and outside of Korea.<sup>118</sup>

<sup>117</sup> Küster, “Minjung Theology and Minjung Art,” 110-111.

<sup>118</sup> Kim, “Korean Minjung Theology,” 172, 180-182.

## **CHAPTER FIVE**

### **THEORETICAL FOUNDATIONS**

Since this final project deals with brokenness that members experienced as a result of parental absence during their childhoods, it has become necessary to turn to the field of psychology to guide this project's theoretical foundation. This is the next rational step in developing the instant project.

As an attorney by profession, the question can be asked: why not examine this type of brokenness from a legal perspective? The answer is simple because there is absolutely no man-made law that requires a person to be parent to a child he or she has created, more or less be a great parent to his or her child. The most that the law can do in terms of regulating and governing parental responsibility is to impose upon absent and derelict parents a monthly, financial child support obligation. However, the courts are restricted from forcing an absent parent to engage his or her children. As long as the absent parent makes his or her required monthly support obligation, the courts can do nothing more. While a sitting judge can impress upon the absent parent his or her moral objections to that parent's conduct, the same judge cannot force that person to be present and engaged in his or her child's life. With that said, this theoretical foundation has engaged different psychologists and counselors in a pursuit of knowledge that can enable Epiphany's members to best address their brokenness.

From the onset of this chapter, it should be noted that there was a lack of scholarly input from leaders of the church. Bishop T. D. Jakes is one of the few pastors that address the issue of brokenness. Many church leaders remained silent about addressing the brokenness that individuals have experienced and or are still experiencing due to parental absence during childhood. Do not be mistaken, current church leadership had a plethora of things to say about absent parents. However, many of them have said very little about the consequences and effects that such parental absence has had on children and how those effects carry over into adulthood. In fact, preparing the bibliography of the instant project resulted in an overwhelming number of psychological resources. That same preparation yielded very little input and or contribution from current leaders of the church.

Without repeating the content of this project's theological foundations chapter, it appears plausible why the church has failed to address this type of brokenness. For as long as the church has been around it focused solely on redeeming the sinner. Take for example, Dr. James Dobson, the founder and leader of the Focus on the Family Ministries. His chief concern is the absence of masculine role modeling and mentoring that fathers should be currently providing their sons as indicated in the article "Boys Need Fathers."<sup>1</sup>

Dobson goes on to cite Dr. William Pollock for the proposition that the reason why divorce is so devastating for male children—and not female children—is that the father's absence from the family unit prevents a young boy from learning what it means to be man. Both Dobson and Pollock assume that divorce automatically equals parental

<sup>1</sup> James Dobson, "Boys Need Fathers," *Charisma Magazine*, February 22, 2013, accessed December 15, 2015, <http://www.charismamag.com/life/men/16874-dr-james-dobson-boys-need-fathers>.

absence from a child's life. This assumed parental absence creates frustration within the male child and therefore leads to violent and other anti-social behavior. For these two men, the only solution that rectifies the brokenness that the male child, and not the female child, experiences is simply to redeposit the father into that child's life without first determining if that parent is truly absent from such life.<sup>2</sup>

Dobson further asserts that parental absence is the real culprit responsible for juvenile crime and other behavioral problems, as if all problems involving juvenile delinquency are the direct and sole result of parental absence.<sup>3</sup> He is not alone in thinking that the solution to this type of brokenness is limited to fathers' reemerging presence in their children's lives.

Justin T. Waresak believes that all it takes to address this type of brokenness is for men to man-up and be the fathers according to God's design. He's convinced that within American society, there is an epidemic called the "fatherhood disease," which prevents men from walking in the calling of fatherhood from God. The cure to this disease is for men to step up and fully own this spiritual calling to be fathers.<sup>4</sup>

Waresak even goes so far as to rebuke women who attempt to fill the gap that a father's absence leaves in a child's life. He asserts that single mothers doing their best to make lemonade from the lemons these absent fathers left them holding is not God's way

<sup>2</sup> William Pollock, *Real Boys: Rescuing Our Sons from the Myths of Boyhood* (New York, NY: Henry Holt and Co., Inc., 1998), quoted in James Dobson: "Boys Need Fathers," *Charisma Magazine*, February 22, 2013, accessed December 15, 2015, <http://www.charismamag.com/life/men/16874-dr-james-dobson-boys-need-fathers>.

<sup>3</sup> Dobson, "Boys Need Fathers."

<sup>4</sup> Justin T. Waresak, "Not A Woman's Job," *Dr. James Dobson's Family Talk Blog*, July 10, 2015, accessed December 15, 2015, <http://www.drjamesdobson.org/blogs/the-fatherhood-challenge/the-fatherhood-challenge/2015/07/10/not-a-woman's-job>.

nor will it break the cycle of fatherless homes within American society.<sup>5</sup> Besides the condescending patriarchy and sexism, Waresak completely ignores the fact that the brokenness persons are experiencing requires more than simply re-depositing absent parents into their children's lives.

Very rarely has the church sought to address the actual brokenness individuals suffer as a result of parental absence during their childhood. Instead, it has focused on addressing the shortcomings of sinners. Absent parents are the sinners and the church has worked feverishly to confront and transform these absent parents into responsible and fully-engaged parents. The problem with this effort is that the church has assumed that what these children, many of who are now adults, need to transition from brokenness to wholeness is to have these parents, who do not know and have no connection with their children, immediately re-deposited in their lives. It has wrongfully assumed that if this occurs, then everything will magically be made right in their lives. The result has been an organism created by God to change and transform the world that has remained effectively impotent to accomplish this charge. Until the church takes a different stance regarding this type of brokenness, it will continue to be ineffective in helping individuals like Epiphany's members transition from brokenness into wholeness.

### **Theoretical Foundations from Other Disciplines**

In his book *Absent Fathers, Lost Sons*, Guy Corneau points out that one in five children in the United States lives in a fatherless home. When we take into consideration homes with at least one absent parent regardless of gender, this ratio increases to one out

<sup>5</sup> Waresak, "Not A Woman's Job."

of every four children. Corneau also points out that 89% of these single-parent households are headed by women. Twenty to twenty-five percent of all children live in households where at least one parent is absent therefrom.<sup>6</sup> This was in 1991. Imagine what these numbers are today.

As with any search for the truth, this task must first begin by defining key terms. The first and foremost key term that we must define is “absent parent.” An absent parent is not restricted to simply the parent who is physically absent from the home. This term also includes those parents who are physically present within the home but are psychologically absent from the family. This psychological absence includes both a spiritual and emotional absence.<sup>7</sup> Jasmin Lee Cori asserts that “absent parents” fail particularly to provide the emotional nourishment a child needs in order to develop into a fully-functional, emotionally-whole adult. This parent leaves behind, instead, a child with a definable and definite nurturing deficit.<sup>8</sup>

Anderson defines an “absent parent” as the emotionally distant parent that is not connected emotionally to his or her child and therefore does not give that child the affection they desire. This parent also does not make room in his or her life to spend quality time with his or her children. Anderson also argues that this same parent does not help his or her child deal with and or negotiate the emotional hurts that this child experiences during his or her growth and developmental processes. Absent parents place upon their children adult demands that rightfully belonged solely to these parents. They

<sup>6</sup> Guy Corneau, *Absent Fathers, Lost Sons: The Search for Masculine Identity* (Boston, MA: Shambhala Publications, Inc., 1991), 11.

<sup>7</sup> Corneau, *Absent Fathers*, 12.

<sup>8</sup> Jasmin Lee Cori, *The Emotionally Absent Mother: A Guide to Self-Healing and Getting the Love You Missed* (New York, NY: The Experiment, 2010), 19.



also fail to see their children's value and, these same individuals fail to share in their children's joys and sorrows.<sup>9</sup>

Corneau argues that addressing brokenness is not simply a one-sided pursuit. For him, there are two-sides that must be considered if brokenness is to be transformed into wholeness. The other side of the absent father equation is the lost son. The lost son is the child that lacks any qualitative and quantitative emotional connection with his father. This lack of emotional connection prevents the child from identifying with his or her parent as a means of establishing his or her own identity. The lack of confirmation and security that would have been derived from a verifiable emotional connection with the parent prevents the child from advancing properly and effectively into adulthood.<sup>10</sup>

In his book *The Wounded Male*, Steven Farmer speaks about the "walking wounded." He references those men who as adults are still dealing with the effects of the hurt and wounds they experienced as children. Farmer argues that these men were hurt when they were forced to endure the absence of any genuine closeness with a father or mother. He also points out that many of these men are inflicting hurt upon their children just as their parents inflicted this same hurt upon them.<sup>11</sup>

Farmer and Corneau are convinced that the injuries a person experiences during childhood are the ones that have the most lasting impact and the most far-reaching consequences. When a child is parented by an adult who is physically or emotionally absent, a deep wound results, one that scars the psyche and leaves considerable

<sup>9</sup> J. L. Anderson, *The Emotionally Absent Mother: How to Overcome Your Childhood Emotional Neglect When You Do Not Know Where to Start* (Lexington, KY: J. L. Anderson, 2014), 3-5.

<sup>10</sup> Corneau, *Absent Fathers*, 13.

<sup>11</sup> Steven Farmer, *The Wounded Male: The First Practical Hands-On Guide Designed to Help Men Heal Their Lives* (New York, NY: Ballantine Books, 1991), 3-4.

unresolved pain until that individual begins his or her recovery and healing. These two psychologists argue that parental absence harms a child because he or she is never acknowledged in terms of their presence, feelings and value. Acknowledgment can only occur when a parent is present, available and extends empathy to a child that connects with him or her exactly where the child is emotionally.<sup>12</sup>

Anderson echoes this assertion. She asserts that an absent parent subjects a child to the fear of abandonment. As children, individuals were willfully left to deal with life on their own. The consequences that individuals experience as a result of feeling abandoned include but are not limited to excessive dependence upon others, inability to develop and maintain close relationships and the formation and implementation of a negative self-image. Abandonment causes these persons to wrestle with these emotional issues for the rest of their lives.<sup>13</sup>

How is abandonment addressed? Cori believes that we can address it through secure attachments. The brokenness that the members of Epiphany have experienced and are currently experiencing is likely promulgated by a lack of attachment. Attachment between parent and child is formed early in a child's life. By attuning to the child's needs and providing care promptly, consistently and positively, the child's needs are met in any given moment of his or her life. The child also comes to understand that he or she is not just physically connected but also emotionally connected with his or her parent.

<sup>12</sup> Farmer, *The Wounded Male*, 4, 8-9; Corneau, *Absent Fathers*, 13, 17-18.

<sup>13</sup> Anderson, *Emotionally Absent Mother*, 6.

Absence from the first five formative years of a child's life guarantees that a secure attachment never forms.<sup>14</sup>

The question arises: "Why is attachment so important for a child?" Cori asserts that it is extremely important for children because it very naturally affects a child's self-esteem.<sup>15</sup> Mikulincer and Shaver assert that secure individuals learn to perceive themselves as strong, competent, valuable, lovable and special exactly because they were valued, loved and viewed as special by caring attachment figures. When the attachment between parent and child is secure, it also provides a solid, secure base from which the child can go into the world and explore it. Both children and adults with secure attachments are not hung up on getting other people to see and support them. They also are able to focus on meeting other people's needs.<sup>16</sup>

There is nearly universal agreement among psychologists that secure attachments provide positive long-term effects for children. Securely attached children have enhanced emotional flexibility, social functioning and cognitive abilities.<sup>17</sup> They are better at initiating.<sup>18</sup> They handle frustration and challenge better.<sup>19</sup> When they start falling

<sup>14</sup> Cori, *The Emotionally Absent Mother*, 42-44.

<sup>15</sup> Cori, *The Emotionally Absent Mother*, 45.

<sup>16</sup> Mario Mikulincer and Phillip R. Shaver, *Attachment in Adulthood: Structure, Dynamics and Change* (New York, NY: Guilford Press, 2007), 38.

<sup>17</sup> Cori, *The Emotionally Absent Mother*, 45.

<sup>18</sup> Daniel J. Siegel, "Toward an Interpersonal Neurobiology of the Developing Mind: Attachment Relationships, 'Mindsight', and Neural Integration," *Infant Mental Health Journal* 22, no. 1 (January – April 2001): 77.

<sup>19</sup> David J. Wallin, *Attachment in Psychotherapy* (New York, NY: Guilford, 2007), 22.

behind, they try harder rather than collapse inwardly as insecure children do.<sup>20</sup> Most importantly, secure children become well-adjusted adults with the ability to form secure attachments and regulate their emotions as well as possessing a positive outlook on the world.<sup>21</sup>

Of course, the converse of a securely attached child is an insecurely attached child. Psychologists assert that the insecurely attached child is one that exhibits emotional rigidity, difficulty in establishing and maintaining social relationships, impaired attention, difficulty in connecting intellectually with others and avoidance of risk in the face of stressful situations.<sup>22</sup> A child that is insecurely attached is one that is anxious.<sup>23</sup> Psychologically, anxiety is understood to be the basis of unhealthy defenses and the root cause of psychopathology. Psychologists and mental health professions have learned that anxiety derives from feeling alone and unsupported in situations that individuals cannot handle on their own. It also results from being in relationships with unavailable and or unresponsive caregivers.<sup>24</sup>

The brokenness each member of Epiphany has experienced and or is still experiencing is largely the result of being insecurely attached. Once Epiphany's members have made this self-assessment, it must then determine how they are insecurely attached

<sup>20</sup> Ruth P. Newton, *The Attachment Connection: Parenting a Secure and Confident Child Using the Science of Attachment Theory* (Oakland, CA: New Harbinger Publications Inc., 2008), 27.

<sup>21</sup> Shirley Jean Schmidt, *The Developmental Needs Meeting Strategy (DNMS): An Ego State Therapy for Healing Adults with Childhood Trauma and Attachment Wounds* (San Antonio, TX: DNMS Institute, LLC, 2009), 17.

<sup>22</sup> Cori, *The Emotionally Absent Mother*, 46, 64.

<sup>23</sup> Siegel, "Interpersonal Neurobiology, 77.

<sup>24</sup> Diana Fosha, *The Transforming Power of Affect: A Model for Accelerated Change* (New York, NY: Perseus Book Group, 2000), 39-40.

to their absent parents. Cori indicates that there are several styles of insecure attachment, which includes self-sufficient style, (2) preoccupied style, (3) caretaker style, and (4) disorganized style.<sup>25</sup> Recognizing which insecure attachment style is applicable to which member will ultimately help us address our brokenness.

Psychologists have discovered that more individuals currently wrestling with insecure attachment fit into the category of self-sufficient style, or compulsively self-sufficient. This style originates during childhood where the one or both parents consistently rejects and is nonresponsive towards the child. The parent is physically and or emotionally unavailable to the child. The child learns that it is futile and or dangerous to express need and expect such need to be met. Ultimately, he or she gives up on trying to have the parent fulfill his or her needs. The child then turns off his or her needs and attachment feelings. He or she disconnects from the awareness that he or she has needs and relegates this awareness to the unconscious mind.<sup>26</sup>

The child whose parent did not recognize and respond to his or her needs and feelings grows up to be an adult that has a very hard time recognizing and articulating their needs and feelings.<sup>27</sup> The compulsively self-sufficient have substantial difficulty in understanding the nuances of other persons' feelings. This lack of feeling awareness and inability to interact based upon feelings hampers intimate relationships with third persons. These persons are cloaked emotionally and cut off from a larger caring community.<sup>28</sup>

<sup>25</sup> Cori, *The Emotionally Absent Mother*, 48-53.

<sup>26</sup> Cori, *The Emotionally Absent Mother*, 48-49.

<sup>27</sup> Cori, *The Emotionally Absent Mother*, 49.

Once they have turned off their attachment needs, the compulsively self-sufficient appear to others to be deaf to the attachment-related signals shared during intimate relationships.<sup>29</sup> They engage other persons in intimate relationships wearing a proverbial suit of armor that allows them to keep these other persons at a distance emotionally. These individuals believe that allowing other people to get close enough to them to develop real feelings of attachment exposes them to anxiety. This anxiety produces fear that reminds them of the unbearable pain of feeling rejected as a child when such persons were so utterly dependent upon their absent parents.<sup>30</sup>

The second insecure attachment style is the preoccupied style, or compulsive care seeking. This style is more commonly thought of as insecure behavior that takes the form of clinging, needing reassurance and always wanting more attachment. The primary anxiety in this style is that the parent will abandon the child.<sup>31</sup>

Psychologists have recognized that compulsive care seekers demonstrate a heightened need for closeness with other people as well as exhibiting anger and rejection towards the absent parent. The absent parent in this style is inconsistently responsive to the child's needs. Sometimes, these parents are there for the children; other times, they are not. Sometimes, these parents are very loving towards their children; other times, they inexplicably outright reject these children.<sup>32</sup> As these children grow into adults,

<sup>28</sup> Sue Gerhardt, *Why Love Matters: How Affection Shapes a Baby's Brain* (London, UK: Routledge, Taylor, and Francis Group, 2015), 93.

<sup>29</sup> Cori, *The Emotionally Absent Mother*, 49.

<sup>30</sup> Robert Karen, *Becoming Attached: First Relationships and How They Shape Our Capacity to Love* (New York, NY: Oxford University Press, 1998), 224.

<sup>31</sup> Cori, *The Emotionally Absent Mother*, 50.

<sup>32</sup> Cori, *The Emotionally Absent Mother*, 50-51.

compulsive care seekers are so fraught with anxiety that they can only consider how available other persons will make themselves to them. This anxiety and fear completely dominates their lives. They do not know what to expect from the relationships they have with other people. Compulsive care seeking is the way these individuals manage their fear, anxiety and pain that they have associated with their absent parents' inconsistency.<sup>33</sup>

Unfortunately for persons diagnosed as preoccupied style, they often drive other people away from them. Compulsive care seekers possess a heightened need for closeness at all times and remain hypervigilant about attachment signals that others give off in relationships. They need to always question and test other persons' commitment to the relationships they share with these people. These individuals exhibit the willingness to manipulate others to stay in relationship with them based upon excessive need and helplessness. They are quick to punish others for not providing them with what they feel they need or desire. These persons exhibit great anger when their attachment needs are not met.<sup>34</sup>

Being alone is upsetting for the compulsive care seeker. This is especially true during times of distress. The world for these individuals falls apart when their attachment figures go away.<sup>35</sup> In romantic relationships, compulsive care seekers exhibit a high level of jealousy towards other persons that interact with their romantic partners. Yet, they are always searching for love regardless if they are currently with someone or not.<sup>36</sup>

<sup>33</sup> Fosha, *Transforming Power of Affect*, 52.

<sup>34</sup> Cori, *The Emotionally Absent Mother*, 51.

<sup>35</sup> Cori, *The Emotionally Absent Mother*, 51.

<sup>36</sup> Kathryn Black, *Mothering Without a Map: The Search for the Good Mother Within* (New York, NY: Penguin Books, 2004), 64.

The third type of insecure attachment style is the caretaker style, or compulsive caregiving. Persons diagnosed with this style consistently and constantly deny their own needs while focusing almost exclusively on the needs of other persons. They take care of other persons' needs whether or not these third persons want such help and assistance.<sup>37</sup> Persons diagnosed as compulsive caregivers are so incessant on taking care of other people because this is the primary way that they know how to be close to others. Psychologists have identified this insecure attachment style as the direct result of mothers that were unable to provide for their children but required their children to take care of them.<sup>38</sup>

The last insecure attachment style is the disorganized style. It is also called disoriented attachment. With this style, there is no consistent pattern to a person's insecure attachment. A child with disoriented attachment exhibits behaviors consistent and characteristic of one or more attachment styles that also alternate with moments of confusion and fear.<sup>39</sup> This is the insecure attachment style found in an overwhelming number of children that are and or have been abused. It is also found in children that have parents that are addicted to alcohol and or drugs as well as those parents who are chronically depressed.<sup>40</sup>

This schizophrenic-like behavior in children diagnosed disorganized style insecure attachment is only logical. The truth is that abusive parents are not only abusive.

<sup>37</sup> Cori, *The Emotionally Absent Mother*, 52.

<sup>38</sup> Malcom L. West and Adrienne E. Sheldon-Keller, *Patterns of Relating: An Adult Attachment Perspective* (New York, NY: Guilford Press, 1994), 75.

<sup>39</sup> Cori, *The Emotionally Absent Mother*, 52.

<sup>40</sup> Newton, *The Attachment Connection*, 30.



They do actually provide to the abused child occasional needed care. Therefore, when the child looks to the parent to have its needs fulfilled, the absent parent is seen and understood as both a source of fear and source of reassurance.<sup>41</sup>

Just as there are particular behaviors associated with the preoccupied insecure attachment style, there are certain behaviors keyed to the disorganized insecure attachment style. Those persons with disoriented attachment exhibit marked impairment in functioning emotionally, socially and cognitively.<sup>42</sup> They also are not able to self-soothe.<sup>43</sup> They believe that they are to blame for the abuse committed against them and that they possess no value.<sup>44</sup> These individuals feel alienated from the world around them. They are both vigilant and distrustful while completely avoiding intimacy. These persons utilize dissociation, distraction, aggression and withdrawal as their primary coping mechanisms.<sup>45</sup> When the brains of persons diagnosed with disoriented attachment have been examined, scientists have learned that these individuals possess smaller brain sizes when compared with persons never subjected to abuse. These same scientists also learned that there was extensive damage to the fibers that connect the two hemispheres of the brain.<sup>46</sup>

<sup>41</sup> Siegel, "Toward an Interpersonal Neurobiology," 78.

<sup>42</sup> Cori, *The Emotionally Absent Mother*, 53.

<sup>43</sup> Siegel, "Toward an Interpersonal Neurobiology," 78.

<sup>44</sup> Daniel J. Siegel, "Attachment and Self-Understanding: Parenting with the Brain in Mind," in *Attachment and Human Survival*, edited by Marci Green and Marc Scholes (London, UK: Karnac Books LTD, 2004), 34.

<sup>45</sup> Joan Woodward, "Introduction to Attachment Theory," in *Attachment and Human Survival*, edited by Marci Green and Marc Scholes (London, UK: Karnac Books LTD, 2004), 16.

<sup>46</sup> Newton, *The Attachment Connection*, 30.

Cori indicates that there is a disorder associated with attachment but she keeps it separate and distinct from the above-listed insecure attachment styles. This disorder is the reactive attachment disorder (hereinafter “RAD”). Persons with RAD do not develop any attachment relationship with their parents and or primary caregivers. They also do not easily develop relationships with any other persons. This disorder is associated with severe early neglect and abuse as well as abrupt separation from parents and caregivers before the age of three.<sup>47</sup>

Preparing this theoretical foundation has provided insight into the reality that the brokenness that Epiphany’s members have and or are still experiencing is not simply because of parental absence. The final project is still one that asserts that the members’ brokenness results directly from parental absence during their childhoods.

Researching the theoretical foundation, however, has revealed that parental absence creates other problems that exacerbate this brokenness. One problematic area for the members is that absent parents facilitated the emergence of an unhappy home. While this may sound rather simplistic, it is key psychologically to addressing brokenness.

A happy home is the psychological place that society wants to dwell. This is the place where continuing crises need solving are absent. It is that place where even if there are problems, humanity believes that they can be fixed rather than swept under the proverbial rug to fester and grow worse. It is the place where we know that conflicts can be resolved and we have the assistance of other persons that can help problem-solve based on needs.<sup>48</sup>

<sup>47</sup> Cori, *The Emotionally Absent Mother*, 53.

<sup>48</sup> Cori, *The Emotionally Absent Mother*, 65.

A happy home permits children to know that there can be angry feelings and times of disagreement without these incidents becoming ruptures incapable of being fixed. We learn, in this place, that those persons closest can manage upset feelings and will not choose abandonment as the only option to solve disagreement. This place and the people found within it reaffirm that together trouble can be addressed. When children know that problems and ruptures in the home can be repaired, they better form secure attachments with their parents.<sup>49</sup>

If this is what a happy home provides to a child where both parents are present in the household and are connected emotionally with the child, imagine what life is like for the child who was forced to experience parental absence, regardless if that absence is physical or emotional. The home, therefore, becomes synonymous with pain and suffering. There is a longing that these children experience for the certainty and the protection that a happy home provides. Within these unhappy homes, the child is unable to believe that disagreement, difficulty and strife will not destabilize the family structure. In fact, seeing that one parent is already absent from the family causes heightened anxiety and fear that at any given moment, some problem or predicament could arise causing the remaining parent to abandon the child.<sup>50</sup>

A second problematic area for members of Epiphany living in brokenness is that their parents' absence from their childhoods prevented members from developing a positive sense of belonging. A parent's presence in a child's life and his or her responsiveness to that child's needs creates a deep sense of belonging in the child.

<sup>49</sup> Cori, *The Emotionally Absent Mother*, 66-67.

<sup>50</sup> Cori, *The Emotionally Absent Mother*, 67.

Psychologists have found that this sense of belonging anchors a child and helps him or her understand that he or she has a definite place in the web of life. Parents that are present in their children's lives and are responsive to their needs also cause these children to feel valued and known.<sup>51</sup>

Again, imagine what persons whose parents were absent from their childhood likely feel in terms of belonging. This final project will show that many of Epiphany members experienced childhood feeling as if they did not completely belong to any one particular family unit, which is understandable because their family unit was incomplete. One parent decided to intentionally absent himself or herself from the family. It is reasonable to assume that these members felt throughout their childhoods that their absent parents did not believe that they were their children. If an absent parent never actually claims his or her child, then how could that child ever feel that he or she belongs to that parent and that parent belongs to the child-in-question?

A third problematic area for the broken members of Epiphany is that parental absence during their childhoods robbed these individuals of the parent-child interactions necessary to shape the child's sense of self. Parents are the key facilitators of children developing self-images.<sup>52</sup> For example, Corneau argues that the father helps the son establish his internal structure. His presence makes it possible for the son to develop his own self-affirmation and capacity for self-defense, his sexuality, his sense of exploration and his approach to abstraction and objectification.<sup>53</sup>

<sup>51</sup> Cori, *The Emotionally Absent Mother*, 67.

<sup>52</sup> Cori, *The Emotionally Absent Mother*, 68.

<sup>53</sup> Corneau, *Absent Fathers*, 17.

The support and encouragement that parents provide children in response to their developing self-images is absolutely essential in order for persons to grow into wholeness as adults. The only way that a child's true self will blossom is by the mirroring that which a parent performs with and to his or her child. Mirroring occurs when the parent reflects back to the child what he or she is feeling. As the parent reflects back to the child his or her feelings and experiences, the child himself or herself is acknowledged and celebrated thereby encouraging him or her to develop a positive and confident self-image.<sup>54</sup>

When a parent is absent from a child's life, the required mirroring necessary for positive self-image development does not happen. This is not to say that the parent that is present is unable to provide such mirroring. Rather, it is to point out that this required mirroring is a joint parental obligation. The child needs acknowledgement and celebration from both his or her mother and father.<sup>55</sup> It is anticipated that the results from the final product will show that many members of Epiphany did not receive the mirroring necessary to create positive self-images.

A sad truth for many persons and not just those members of Epiphany that grew up with at least one parent absent from their lives is that growing up in a single-parent household required them to quickly grow out of their childhood. This is especially so in those cases where individuals are the oldest of several children in a single-parent household. By default, the oldest child became a de facto parent responsible for providing and caring for his or her other, younger siblings.

<sup>54</sup> Cori, *The Emotionally Absent Mother*, 68.

<sup>55</sup> Cori, *The Emotionally Absent Mother*, 68.

This is a fourth problematic area for those members of Epiphany who experienced childhood with an absent parent. Children need to be valued for not just who they are but also for what they are: children. Not receiving this valuation causes children to feel out of place and that they do not belong to the family unit. This feeling makes it extremely hard for an individual to embrace life in his or her later years as an adult. What is worse is when the value extended is based on the parents' desire to grow out of childhood earlier than biologically and psychologically expected. To develop naturally, children need to grow at their own pace. Psychologists have pointed out that forced and pressured growth is often times distorted growth.<sup>56</sup>

One of the most important areas of development for children is touch. Research has shown that a nurturing, caring touch is an essential building block in terms of a child developing his or her self-image and self-value. It has been shown that touch is so essential to a child's development that babies deprived of touch will die.<sup>57</sup>

Nurturing, caring touch provides a plethora of physiological benefits to a developing child. It promotes growth of the child's nervous system. It stimulates his or her immune system and decreases the production of stress hormones. In terms of emotional and psychological value, a nurturing, caring touch helps the child to feel loved and protected while soothing and calming any anxiety, worry and fear that he or she may have. It also helps the child locate himself or herself in his or her body.<sup>58</sup>

<sup>56</sup> Cori, *The Emotionally Absent Mother*, 68, 70-71.

<sup>57</sup> Cori, *The Emotionally Absent Mother*, 71.

<sup>58</sup> Cori, *The Emotionally Absent Mother*, 72.

Conversely, a lack of touch alienates a child from physical awareness of his or her own body. It also encourages dissociation—known within psychology as a psychic separation from the body—especially when the discussion turns to abusive touch.<sup>59</sup> A lack of touch also creates in a child the sense of imprisonment within the body. A child that has not been sufficiently touched becomes locked inside his or her own skin thereby understanding normal touch as something threatening and harmful. This is called tactile defensiveness. This defensiveness typically manifests itself as insensitivity to being touched or hypersensitivity to being touch-avoidant.<sup>60</sup>

Children that do not receive enough positive touch will often times feel untouchable as if there is something terribly wrong with them. Negative touch such as rough disciplinary touch or hostile touching fails to communicate any sense of valuing to children. No touch is even worse than negative touch and psychologists have learned that the earlier the deprivation of touch, the more devastating the emotional damage a child suffers.<sup>61</sup>

It can be reasonably asserted that this final project will reveal that many of the members at Epiphany experienced a lack of nurturing, caring touch during their childhoods. These absent parents did not provide them with the positive, reinforcing touch they needed because they were not present to provide that touch. It is questionable if the remaining single-parent provided these members with that required touch. The exploration of this fact will yield a nearly unanimous response from members that the

<sup>59</sup> Cori, *The Emotionally Absent Mother*, 72.

<sup>60</sup> Ashley Montagu, *Touching: The Human Significance of the Skin*, 3rd ed. (New York, NY: Harper and Row Publishers, Inc., 1986), 126.

<sup>61</sup> Cori, *The Emotionally Absent Mother*, 72-73.

single-parent left behind to raise these members (and their siblings) was so busy trying to accomplish the job of two parents by himself or herself that the positive, reinforcing touch necessary to develop a positive self-image was virtually nonexistent.

A parent's presence is absolutely essential for a child's positive, productive and effective development. A parent cannot be emotionally present in a child's life if he or she is not physically present at least part of the time. Emotionally absent parents leave children feeling absent, spaced out and disconnected. Early childhood losses due to parental absence make children sensitive to the losses they experience later in life as adults. As adults, these individuals' response to a death in the family, a divorce, the loss of a job will likely be severe depression.<sup>62</sup> Judith Viorst identifies this response as that of a helpless, hopeless and angry child.<sup>63</sup>

Viorst asserts that severe separations that children experience early in their lives leaves emotional scars on the brain because these separations assault the essential human connection. The parent-child bond teaches a child that he or she is lovable. This same bond teaches children how to love. Children cannot grow into whole persons without the sustenance of this first attachment to their parents.<sup>64</sup>

With all of this said, how does the instant project utilize this theoretical foundation so that it assists the members of Epiphany to address the brokenness they have experienced as a result of parental absence during their childhoods? First, this project must discover the wounds that parental absence have inflicted upon the lives of

<sup>62</sup> Cori, *The Emotionally Absent Mother*, 77, 91.

<sup>63</sup> Judith Viorst, *Necessary Losses: The Loves, Illusions, Dependencies and Impossible Expectations That All of Us Have to Give Up in Order to Grow* (New York, NY: Fireside, 1986), 32.

<sup>64</sup> Viorst, *Necessary Losses*, 29.



Epiphany's members. This process is twofold: (1) permitting these members to feel the emotions they have suppressed as children—rage, anger, sadness, happiness and etc.; and (2) allowing themselves, now as adults, to deeply feel the grief lost during their childhood. The truth is that many of Epiphany's members will initially feel anger towards their absent parents. This anger will then fade away giving rise to the pain of their losses buried deep within them.<sup>65</sup>

John Bradshaw refers to this two-step process as original pain work. He asserts that original pain work involves actually experiencing the original feelings that the child has long-since repressed in the far recesses of his or her mind. It is an uncovering or rediscovery process and it is the only thing that will bring about what Bradshaw identifies as second-order change—deep change that truly resolves repressed feelings.<sup>66</sup>

While Epiphany's members are conducting this original pain work and second-order change, they must push themselves to disengage from their rediscovered feelings long enough to take notice of the process. Disengagement enables these members to draw strength from the witness that is created in them as they have survived the consequences and effects of their brokenness.<sup>67</sup> Epiphany's members can accomplish this process of disengaging from their rediscovered feelings and neutrally assessing where they are, what they need to do to heal their brokenness and how effective they are in implementing such healing process by journaling. These journals will serve as their personal confidants, reflective mirrors and guides through their individual healing processes. There is no

<sup>65</sup> Farmer, *The Wounded Male*, 34.

<sup>66</sup> John Bradshaw, *Homecoming: Reclaiming and Championing Your Inner Child* (New York, NY: Bantam, 1990), 75.

<sup>67</sup> Cori, *The Emotionally Absent Mother*, 121-122.

judgment and criticism from any third party as the members of Epiphany journal. They can openly and honestly express their pain. Not only that, but journaling permits these same members to learn how to comfort and support themselves positively and productively.<sup>68</sup>

It is important to note the need to take breaks from writing while Epiphany's members are journaling. Cori suggests that this is the mind's natural way of taking a breather to process what they are thinking and feeling. She also suggests that when the members of Epiphany are journaling, they dialogue between the two parts of themselves: the part of them that is feeling the pain and the inner representation of someone who is receiving their pain.<sup>69</sup> An example of someone receiving the pain would be a therapist or counselor.<sup>70</sup>

While journaling, Bradshaw encourages the members of Epiphany to embrace and utilize the anger they feel. He argues that it is absolutely necessary for these same members to experience this anger if they truly want to heal their wounded inner child.<sup>71</sup> What the members of Epiphany must remember is that experiencing this anger is not the goal or where they want to remain from this point forward in their lives. Rather, it is simply a step along the way to wholeness. These members must remember that anger helps them come into their own experience. This is why journaling is a great place for their anger because it holds this anger without judgment or hurt feelings.<sup>72</sup>

<sup>68</sup> Anderson, *Emotionally Absent Mother*, 15.

<sup>69</sup> Cori, *The Emotionally Absent Mother*, 123.

<sup>70</sup> Anderson, *Emotionally Absent Mother*, 22-24.

<sup>71</sup> Bradshaw, *Homecoming*, 78.

<sup>72</sup> Cori, *The Emotionally Absent Mother*, 123-125.

Another tool that the members of Epiphany can utilize to address the brokenness that they have experienced as a result of parental absence during their childhood is therapy. While Epiphany is unable to finance such psychological treatment, it can refer these same members who are dealing with deep-seated emotional and psychological trauma to licensed psychologists and psycho-therapists within the greater Charlotte-Mecklenburg area.

Therapy, for the members of Epiphany, will parallel the parent-child relationship. It exists to meet the members' needs just as the parent is there to meet the child's needs.<sup>73</sup> During each therapy session, the therapist will attend to members in an attuned way, giving them the space they need to express anything and everything related to the trauma and wounds that their parents' absence inflicted upon them. The therapist will assist these members uncover their inner child while also helping them negotiate the hard and difficult portions of their recovery. Ultimately, the therapist should provide these members with a sampling of new states of consciousness and new ways of relating to other persons by entering into shared states during the course of the prescribed therapy.<sup>74</sup>

Cori suggests that persons wanting to address the brokenness that is caused by parental absence during childhood should seek to develop new archetypes. She defines archetypes as the larger-than-life patterns that humans imperfectly embody. She indicates that these archetypes are larger than life because they are broader than any one expression

<sup>73</sup> Cori, *The Emotionally Absent Mother*, 130.

<sup>74</sup> Edward Z. Tronick, "Dyadically Expanded States of Consciousness and the Process of Therapeutic Change," *Infant Mental Health Journal* 19, no. 3 (Autumn/Fall 1998): 290-299.

of them. Archetypes show up again and again among a wide, differing range of persons because they exist as energy fields in the larger transpersonal realm.<sup>75</sup>

Utilizing the psychological model created by Carl Jung, Dennis Merritt argues that the members of Epiphany are all born with an archetype of the Good Parent as a psychic structure. This archetype is like a blueprint that gets turned on or becomes operative when Epiphany's members encounter parenting that is meets a predetermined biological minimum. When the Good Parent archetype is not realized during an individual's childhood, it is imperative that this individual, now an adult, find someone else that can and will activate it.<sup>76</sup>

Anyone can serve as the Good Parent archetype for an individual whose parent(s) failed to embody such during his or her childhood. Romantic partners, therapists, close friends, family, spiritual teachers and mentors—to name just a few—can become Good Parent archetype. Cori points out that acquiring this archetype will require a broken individual to sit through some discomfort, to struggle with feelings of unworthiness and to learn how to trust. She also points out that all of this is worth it because in the end, this same individual will receive the nurturance that is essential to heal the brokenness that parental absence caused.<sup>77</sup>

The Good Parent archetype helps the broken individual understand that care and nurture extends from love rather than out of obligation. As the broken individual witnesses this extension of love repeated from his or her archetype, this person will

<sup>75</sup> Cori, *The Emotionally Absent Mother*, 144.

<sup>76</sup> Dennis L. Merritt, "Brief Psychotherapy: A Jungian Approach," accessed December 17, 2015, [http://www.dennismerrittjungiananalyst.com/Brief\\_Psychotherapy.htm](http://www.dennismerrittjungiananalyst.com/Brief_Psychotherapy.htm).

<sup>77</sup> Cori, *The Emotionally Absent Mother*, 148.

develop a healthy sense of entitlement. He or she will also learn that his or her needs actually matter and that he or she has the right to be supported and nurtured. Over time, this individual's stance will transition to a sense of positive expectancy that his or her needs will be met.<sup>78</sup>

Cori suggests that while the members of Epiphany are determining who they believe are trustworthy enough to begin the process of creating a Good Parent archetype to help them heal, they also create a representation of what they each believe to be the Good Parent. The purpose of doing this is to anchor within their minds the ideal parent and to give this parent form. Once these same members have given form and image to the Good Parent, they can then use that form to evoke the energy necessary to heal their brokenness.<sup>79</sup>

Cori also suggests that once the members of Epiphany have found both their image of what a Good Parent looks like and someone to serve as the Good Parent archetype; they use both to appropriate some of the Good Parent qualities for themselves.<sup>80</sup> This may take the form of imitating external behaviors of the Good Parent. It also can occur on a deeper level where these same members feel and believe that they are part of the Good Parent's heart and that those selected qualities of the Good Parent feel are also a part of them.<sup>81</sup>

<sup>78</sup> Cori, *The Emotionally Absent Mother*, 148; Anderson, *Emotionally Absent Mother*, 26, 28, 30-32, 43-45.

<sup>79</sup> Cori, *The Emotionally Absent Mother*, 146.

<sup>80</sup> Cori, *The Emotionally Absent Mother*, 147-148.

<sup>81</sup> Anderson, *Emotionally Absent Mother*, 46-49.

Cori reminds the instant project that those persons who will serve as the members' Good Parent archetypes need to be generous with them. This generosity is a key ingredient in healing brokenness. Therefore, these Good Parent archetypes must be generous with their attention, affection and praise as well as generously giving these members the space they need to work things out.<sup>82</sup>

Of course, there are some considerations that members must keep in mind regarding these Good Parent archetypes. These persons do not owe Epiphany's members the identical selfless love that they wanted and needed from absent parents. These parental substitutes have needs and limitations. Epiphany's members are now adults who are primarily responsible for caring for themselves.<sup>83</sup> These members' Good Parent archetypes have the right to choose how and to what degree they will respond to the needs they present them. If a parental substitute indicates that there are certain needs he or she cannot and or will not meet, it is still these members' responsibility to meet those outstanding needs. They must remember not to become so absorbed in the fulfillment of those leftover childhood needs that they forget that parental substitutes can always tell them "No."<sup>84</sup>

### **Conclusion**

In closing, it is important that whatever therapeutic strategies the individual members of Epiphany choose to employ as they address the brokenness that they have

<sup>82</sup> Cori, *The Emotionally Absent Mother*, 149.

<sup>83</sup> Cori, *The Emotionally Absent Mother*, 151.

<sup>84</sup> Anderson, *Emotionally Absent Mother*, 33-37.

suffered as a result of parental absence during their childhoods, they remember that becoming whole requires them to let go and move beyond their inadequacies, fears and defenses. They must allow their hearts to soften. Only a heart that is open is a heart that can love.<sup>85</sup>

The theories and therapeutic strategies discovered during the preparation of this theoretical foundation will substantially aid Epiphany's members in addressing their brokenness.

<sup>85</sup> Cori, *The Emotionally Absent Mother*, 168.

## **CHAPTER SIX**

### **PROJECT ANALYSIS**

The project completed for purposes of satisfying the Doctor of Ministry requirements involved creating and implementing a mentorship training program for the members of Epiphany. This final project was designed to assist these participants to recognize and address the brokenness they experienced as a direct result of parental absence during their childhoods. Ultimately, this training will serve as a basis for a future mentor-mentee development program where these project participants serve as mentors to youth selected from the FDC to participate in a personal development and academic enrichment program.

This project's biblical foundation informed the project participants that every Christian is a minister unto the Lord and therefore, we are each charged with addressing the brokenness that resulted directly from the parental absence experienced during childhoods. Failure to address this very brokenness continues to substantially impair relationships with other persons including our children. This failure also exposes us participants to divine judgment. When we, the leaders of God's Church, fail to address the tribulations that confront the Body of Christ, we are deemed disobedient and disobedience is spiritually equivalent to evil and wickedness. Therefore, the project participants must purposefully address this brokenness.



The historical foundation of this project provided the project participants with a guiding framework to address brokenness. Utilizing the holistic model of ministry, participants received information about uncovering how parental absence produced the brokenness that have been experienced thus far in our lives as well as uncovering other aspects of brokenness that currently keeps us from being whole spiritually. Tackling brokenness from more than just a biblical perspective, this historical foundation informed the project participants that this form of brokenness is a combination of factors that are not just spiritual in nature. Rather, there are socio-economic and political factors that have affected our brokenness.

The theological foundation of the instant project taught the project participants how to move past feeling anger and resentment towards the absentee parents. It taught us how to begin the process of healing. Minjung theology has provided participants with methodologies to assist us with addressing brokenness.

Finally, the theoretical foundation of the instant project informed the project participants just how substantial brokenness experienced thus far in our lives. This project utilized psychological methodologies to uncover the mental, emotion and occasionally, physical, pain that has long been buried within the deep recesses of our psyches. This theoretical foundation enabled the project participants to conduct a deep, introspective self-examination of ourselves.

This training program was conducted over a six-week period where the project participants were educated about the brokenness that results directly from parental absence during childhood. Through learning modules, journaling assignments and surveys, these project participants were provided with information to help us both

recognize the brokenness in our lives and to employ a process to address such brokenness.

It is the expressed intention of this Doctor of Ministry project that these project participants acquired a principled process that when applied to their lives enables us them to experience full and abundant lives in spite of the parental absence experienced during childhood. This project identified those spiritual, mental and emotional areas where these project participants are most damaged as well as identifying those factors that are common to the brokenness that results directly from experiencing parental absence during childhood.

This project educated its participants about practical solutions that can easily and repeatedly be applied to their lives. After spending both quantitative and qualitative time instructing project participants how to apply the underlying information and methodologies to their lives, these same participants are now able to apply such information and methodologies to continue the process of addressing our brokenness.

### **Methodology**

Collection methods utilized to collect data during the instant final project included pre-training and post-training surveys. The purpose of these two surveys was to assess how well the information disseminated during the individual educational modules was received. When the pre-training survey was administered to the project participants, the purpose thereof was to assess what the project participants knew about brokenness that resulted directly from experiencing parental absence during childhood prior to participating in this project's educational modules. The expectation was that many

persons would not know exactly what this brokenness was or if they did, they had a very rudimentary perspective about it.

After the completion of the six individual educational modules, a post-training survey was administered. This post-training survey assessed how well the project participants received the information disseminated during each educational module. It was important to determine whether or not the information disseminated during this final project resonated with the participants. Did the participants find the information provided applicable to their lives and the brokenness experienced? How easily did these participants apply the information disseminated during this final project to our lives? Was there any information disseminated to the participants that was not helpful? Were there any methodologies distributed to the participants that worked better than other methodologies? Or, were there any methodologies taught during this final project that only exacerbated the brokenness? This post-training survey was designed to provide data that answered the questions posed above as well as a myriad of other similar questions.

The actual mentorship training program was conducted over the course of six Sundays during Epiphany's weekly Exultation Service. Educational modules were taught in the place of preaching a sermon during those six weeks. These educational modules were taught in a Bible study-like manner. The project participants were both allowed and encouraged to ask questions during the modules. There were instances where specific questions were posed to the project participants with the intention of provoking dialogue and conversation about the subject matter of the specific educational module that was taught that week.

The individual educational modules did provide some data. There were instances when some idea, concept or principle taught sparked conversation and debate among the project participants. It typically involved something very particular to certain participants. When these participants voiced their concerns and raised their questions, other participants joined the conversation. The sum result of this sporadic dialogue among participants is that there was some data that was collected during the educational modules themselves.

The bulk of the data collected during the instant final project was acquired through the journaling assignments given to the project participants. After the conclusion of each individual educational module, the project participants were assigned specific questions to answer during the course of the week between educational modules. These questions were based upon the educational module that preceded their assignment. The intention behind these journaling assignments was to reinforce the information and methodologies taught during the preceding educational modules as well as enabling the project participants to begin addressing their brokenness. It is through the information provided in these journals that much of the data needed to test the hypothesis of the instant final project is derived.

The project participants were asked to journal at least twice a week on the assigned questions and or topics. These participants could journal more than twice a week, if they chose. The requirement was to journal a minimum of twice a week on each question and or topic. These journal entries contained an eclectic assortment of data. Regardless of what the project participants recorded in their individual journals, the truth is that parental absence affected each participant negatively.

### **Implementation**

The first aspect of the instant final project that was implemented was the pre-training survey (See Appendix A). This survey was one of the means of data collection utilized during this project. Before the pre-training survey was administered, however, it was created. The creation of the pre-training survey included the following:

The first question asked on the pre-training survey was: “What is brokenness? (How do you define it?)” The purpose of this question was to assess the participants’ awareness of brokenness and its effects upon their lives. At the onset of the instant project, the participants were not expected to know the definition of brokenness. The best expectation was that these participants would be able to provide a very shallow definition of brokenness. The more realistic expectation was that the project participants would not recognize brokenness in the context of parental absence. It was unreasonable at this stage of the training process to expect the participants to be keenly aware that they were currently experiencing brokenness that resulted directly from parental absence during their childhoods. It was also unreasonable to expect these same persons to cognitively recognize the effects and consequences of such brokenness in their lives. Therefore, the first objective of the pre-training survey was to determine whether or not the project participants were knowledgeable about this type of brokenness.

The second and third questions asked on the pre-training survey were: “During your childhood, was one parent or both parents absent from your life,” and “If yes, please indicate how they were absent (i.e. physically, mentally, emotionally and/or spiritually)?” The purpose of these questions was to assess if the project participants understood

parental absence and what it entailed. While these questions assessed the extent that these participants' parents were absent from their lives, it also further gauged their understanding of parental absence.

The fourth question of the pre-training survey was: "What effects and or consequences did you experience as a result of the subject parental absence during your childhood? The purpose of this question was to further assess what the project participants understood parental absence to be by forcing them to identify the effects and consequences of such absence based off their experiences. Again, the expectation was that many of the project participants would not be able to identify what were the effects and consequences of parental absence during their childhoods because these same individuals would likely be unaware of exactly how parents can be absent from children's lives.

The fifth and sixth questions of the pre-training survey were: "Do the effects and or consequences that you identified in your answer to Question Four still impact you presently as an adult," and "How do the effects and or consequences identified in your answer to Question Five currently affect you?" The purpose of this question was to determine to what extent the project participants believed that they experienced the brokenness in our lives. The answers to these questions helped to reveal if the project participants' knowledge was merely cursory or such knowledge was well-developed and rooted in experiential awareness. If the participant indicated that he or she was still experiencing the effects and consequences of his or her parent's absence as an adult and was able to indicate how these effects and consequences affected him or her, then the

data would point to a specific knowledge and awareness that this participant had regarding this specific form of brokenness.

The seventh question of the pre-training survey was: “What tools do you believe you need in order to address the brokenness you have identified in your answers to Questions Four and Five?” The purpose of this question was to provoke the project participants to begin processing mentally how to address their brokenness. If these same participants believed that they could identify the ways that brokenness affected them, they should also be able to articulate in some cognizable way what they believed was in their power to address such brokenness.

The eighth question of the pre-training survey was: “How do you expect this project to enable you to address the brokenness you have identified in your answers to Questions Four and Five?” The purpose of this question was to gain from the project participants what their expectations were for this final project. Everyone comes to an opportunity, venture or activity with expectations. These project participants were no different. It was important to learn what their expectations were because the nature of these expectations played precisely into how they received and digested the information and methodologies disseminated during the instant project. If these individuals came to this project expecting to receive some kind of help with addressing brokenness, then the data should show an expressed interest and motivation on the participants’ part to gain as much knowledge about the information and methodologies that facilitate healing. If these individuals came to this project expecting to receive nothing of value, then the data should show a lack of interest and or refusal to accept the idea that their brokenness can be addressed.

The ninth question of the pre-training survey was: “What efforts have you previously undertaken to address the brokenness you have identified in your answers to Questions Four and Five?” The purpose of this question was to determine whether or not the project participants took any affirmative actions to address their brokenness. It is possible that there were project participants that were not unfamiliar with the concept of brokenness and its causes; namely, parental absence during childhood. Knowing that they suffered brokenness because of parental absence during their childhoods, some participants may have received therapeutic counseling to address their brokenness. Others may have tried to self-medicate; some participants may have tried self-created methods to address their brokenness. Whatever methods were utilized to previously address the brokenness, it needs to be identified so that the information and methodologies disseminated during this project resonates with these particular participants.

The final question of the pre-training survey was: “What are the results from pursuing such previous efforts to address the brokenness you have identified in your answers to Questions Four and Five?” The purpose of this question was to follow-up from the previous question. If these particular project participants have attempted to address their brokenness in the past it is extremely important to know exactly what they did. When in the past did they attempt to address their brokenness? Who helped these participants to address their brokenness? What actions did these helpers provide to these participants as part of their prior attempts to address their brokenness? The answers that the participants provide to this question will provide insight on how some project participants understand and approach the concept of brokenness.



While the individual educational modules of the mentorship training began during Exultation Service on Sunday, September 11, 2016, the pre-training surveys were disseminated to project participants on Sunday, September 4, 2016. These same surveys were collected from project participants on Sunday, September 11, 2016 before the start of the first educational module.

Due to the high level of interest in the subject matter of this final project, there were additional project participants. Normally, these persons would be identified as “guest” and “visitors” to Epiphany. Apparently, the members of Epiphany shared with their family members and friends that they were participating in the instant project as well as the subject matter of this project. Guests of and visitors to Epiphany were given previews of the instant project during the Exultation Services held during the month of August. Presumptively, interest was created in these guests and visitors and they decided to participate in this project along with the members of Epiphany.

Unexpectedly, my family members and friends expressed their desire to participate in this final project. Having spent the past two years sharing with them this journey towards earning this Doctor of Ministry created a desire in them to assist me with accomplishing this goal. They too wanted to participate in the instant project. Therefore, it was necessary to mail to these family members and friends their assigned pre-training surveys.

After creating and finalizing the pre-training surveys but before the individual educational modules were fleshed out, several project participants posed the following questions almost immediately upon receipt of the surveys: “What if I have not suffered any parental absence? How will this mentorship training be applicable to me?” During

the two years spent preparing the instant project, the idea that there would be project participants that were adamant that they had never experienced parental absence during their childhoods was never considered. Being confronted with these two questions caused me to make a significant change in the preparation, dissemination of information during and assessment of this mentorship training. For educational modules one through five, the project participants were permitted to choose between two separate assigned topics depending on whether they self-identified as having had experienced parental absence during their childhoods or they had not. For those who did not self-identify as having experienced parental absence during their childhoods, these participants were permitted to choose “test subjects” to serve as the focus of their journaling assignments. These “test subjects” were individuals from their personal lives that the participants are aware have experienced parental absence during their childhoods. These participants utilized these individuals for all of the journaling assignments.

The actual mentorship training entailed six, separate educational modules. Each educational module was conducted during Epiphany’s Exultation Service on Sunday mornings at the time when a sermon is normally preached. Each weekly module sought to accomplish a specific purpose. There was a specific scripture that served as the spiritual framework for each module. The format of the weekly educational modules was similar to that utilized during Bible Study and Sunday Morning Church School. I taught the particular material for each educational module and the participants asked questions and engaged in limited dialogue about whatever topic piqued their interest at any particular moment.

Each educational module was video-recorded and posted to a private YouTube account where access was restricted to project participants only. The purpose of creating this private YouTube account was to enable those project participants that were not physically present during the live teaching of each educational module to actually participate in this project. This private YouTube account also ended up serving the additional purpose of permitting those participants that were present for each educational module to go back and review whichever module they wanted as they were completing their journaling assignments. At the conclusion of the first five modules, journaling assignments were disseminated to each of the project participants. At the conclusion of the six educational module, the participants were given the post-training survey to complete and return for data collection and assessment.

The first educational module was conducted on Sunday, September 11, 2016. The title of this educational module was “Defining Brokenness” (See Appendix B). The objective of this module was to introduce the project participants to the concept of brokenness. The scripture chosen to frame this educational module was Luke 4:16 – 21, which reads as follows:

When [Jesus] came to Nazareth, where He had been brought up, He went to the synagogue on the Sabbath day, as was His custom. He stood up to read, and the scroll of the prophet Isaiah was given to Him. [Jesus] unrolled the scroll and found the place where it was written: “The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor.” And He rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on Him. Then [Jesus] began to say to them, “Today this scripture has been fulfilled in your hearing.”

During this educational module, the project participants were taught the meaning of brokenness. First, these participants learned that there are multiple definitions of

brokenness. Brokenness can be defined from psychological, historical and or spiritual perspectives. The second thing that the project participants learned about brokenness was that there are also multiple forms of it. We were exposed to how brokenness manifests itself generally in an individual's life. We were also exposed to how brokenness affects an individual's interactions with other persons.

After providing a basic understanding of brokenness and some of the forms that it takes, the focus of the first educational module shifted to the specific form of brokenness caused by parental absence during childhood. The participants were provided with this project's definition of parental absence. They were then taught how parental absence manifests itself in an individual's life. Since this was the very first educational module, there was little participant involvement in the way of questions and inner-group dialogue. Hypothetical scenarios were presented to the project participants but the anticipated responsive engagement did not come to fruition.

At the conclusion of the first educational module, the project participants were given journaling assignments. As stated earlier, there were two versions of the same journaling assignment: (1) the assignment for those persons who did identify that their parents were absent during their childhoods and that they did experience brokenness as a result and (2) the assignment for those persons that did not experience parental absence during their childhoods and who had chosen a "test subject" to journal about during the course of this mentorship training. The project participants were asked to identify the type of parental absence we experienced during their childhoods including indicating which parent was absent during childhood and how such identified parent absented himself or herself from each participant's childhood.

The project participants were also asked to identify the particular type of brokenness that was experienced as a result of growing up with an absent parent. They were asked to identify whether such brokenness was mental, emotional, physical and or sexual. They were also asked to identify any specific thoughts and or emotions experienced as children. Should journaling uncover and reveal any suppressed memories, thoughts and or emotions experienced during childhoods, the project participants were asked to include this data in our journaling. Finally, the participants were asked to identify whether or not they experienced any grief as children as they experienced parental absence during their childhoods.

Those participants utilizing a test subject were asked to identify which type of parental absence their test subjects experienced during their childhoods as well as indicating which parent was absent and how such identified parent absented himself or herself from the test subjects' childhoods. These same project participants were asked to recall to the best of their ability to identify the particular type of brokenness that their test subjects experienced as a result of growing up with an absent parent. In addition, they were also asked to recall whether their test subjects ever shared with them any specific thoughts and or emotions they recalled experiencing as children. These particular participants were asked to indicate whether or not they witnessed their test subjects display any sorrow and or demonstrate any grief because they were children forced to grow up with absent parents. Should these participants have witnessed their test subjects displaying any sorrow and or demonstrating any grief, they were asked to journal about how such sorrow and or grief manifested itself in these test subjects.

The second educational module was conducted on Sunday, September 18, 2016. The title of this educational module was “Reclaiming Our Identity, Value and Purpose” (See Appendix C). The objective of this module was to teach the project participants that they were not responsible for the brokenness that their parents’ parental absence imposed upon them. The scripture chosen to frame this educational module was Psalm 147:3, which reads “[God] heals the brokenhearted, and binds up their wounds.”

During this educational module, the project participants were taught that the decision to have children and the responsibility for raising and caring for the children conceived rests with the parents and not the children. With this in mind, the participants were also taught that the onus for failing to be the parents children need as well as the decision to absent themselves from their children’s lives rest solely with the parents. The purpose of this teaching was to help those project participants who have experienced parental absence during childhoods address the feeling and or mindset that they were responsible for their parents absenting themselves from their childhoods. This mentorship training program must help these participants address the tendency to believe that fault for parents’ absence during childhood rests solely with them. These persons needed to come away from the instant educational module knowing that they shouldered no fault at all for their parents’ failure to be present in their lives and to raise them from childhood to adulthood.

Also during this educational module, the project participants were introduced to spiritual strongholds. They were taught what strongholds are and how they manifest themselves in our lives. The participants were also informed about the connection between the brokenness that results directly from the parental absence during childhood

and the spiritual strongholds that we and other persons living subject to this kind of brokenness wrestle with. The participants then received information and methodologies to address the spiritual strongholds that we wrestle with in connection with our brokenness including, but not limited to, the following: (1) recognizing the strongholds we currently wrestle with in our lives; (2) recognizing that these strongholds are attempts to keep us trapped within brokenness so that we fail to be the Christian disciples and stewards God calls us to be; and (3) recognizing that we break these strongholds by reclaiming our identity, value and purpose.

At the conclusion of the second educational module, the project participants were given their journaling assignments. The project participants that identified that they were broken were asked to indicate whether or not they felt responsible for their parents' absence during childhoods. If these participants answered this question in the affirmative, they were then asked to journal about how they felt responsible for their parents' absence during childhood. They were asked to identify, if possible, what actions were perceived they committed or did not commit that led the parents absenting themselves from their childhoods. The participants were also asked to recall, if possible, whether or not the absent parents articulated any reasons and or rationales that identified the project participants as the cause for their absence from their childhoods. The project participants were also asked to articulate how the burden of such perceived responsibility affected them during their childhoods in terms of self-perceptions, personal development, relationships with others and attainment of personal goals and or aspirations.

These same project participants were also asked to identify those strongholds that have impacted and or currently impact their lives as a direct result of experiencing

parental absence during childhoods. The participants were asked to indicate how these strongholds affected self-perceptions as children, if these same strongholds currently affect them as adults and how these strongholds affect perceptions of self as adults.

Finally, these project participants were asked to indicate whether or not they currently utilize any self-affirmations to reclaim self from the brokenness experienced and or currently are experiencing. Participants were asked to identify moments and experiences from personal histories that can serve as basis for creating positive self-affirmations and encouragements. They were also asked to share any self-affirmations currently utilize. Finally, participants were asked how the self-affirmations utilized provided encouragement.

Those project participants that chose to utilize test subjects for their journaling assignments were asked to share whether or not their test subjects revealed to these participants that they felt responsible for their parents' absence during their childhoods. If these test subjects revealed that they felt responsible for their parents' absence during their childhoods, the project participants were asked to share how these test subjects believed they were responsible for their parents' absence during childhood. What actions, if their test subjects could recall, did these individuals perceive they had committed or did not commit that led their parents to absent themselves from their childhoods? What were the reasons and or rationales, if their test subjects could recall, that their absent parents gave as the cause for their absence from these test subjects' childhoods? How did the burden of such perceived responsibility, if their test subjects could recall, affected these individuals during their childhoods in terms of their self-perceptions, personal



development, relationships with others and attainment of personal goals and or aspirations?

These same project participants were also asked whether or not they could recognize that there were strongholds that have impacted and or currently impact their test subjects as a direct result of experiencing parental absence during their childhoods. If they could recognize that these test subjects were wrestling with strongholds, these participants were also asked to identify the strongholds that their test subjects wrestled with. They were also asked to share how their test subjects believed these strongholds affected their self-perceptions as children, if these same strongholds currently affect them as adults and how these strongholds affected their self-perceptions as adults.

Finally, these project participants were asked how they would utilize self-affirmations to assist their test subjects to reclaim themselves from their brokenness. They were asked to identify what moments and experiences from their test subjects' personal histories would they use to encourage their test subjects to create positive affirmations and encouragements for themselves. These project participants were also asked how they would help their test subjects to understand the value of utilizing self-affirmations to address the strongholds of brokenness that currently affect these individuals.

The third educational module was conducted on Sunday, September 25, 2016. The title of this educational module was "My Parent Left Me Holding the Bag!!" (See Appendix D). The objective of this module was to teach the project participants to identify how a parent's absence during childhood created the brokenness that affects each participant as an adult. This module's objective also included disseminating information

to the project participants that enables each of them to begin addressing identified brokenness. The scripture chosen to frame this educational module was Genesis 21:8 –10 and 14; Genesis 22:6 – 12, which reads as follows:

The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, “Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac;”... So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba.

Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. Isaac said to his father Abraham, “Father!” And he said, “Here I am, my son.” He said, “The fire and the wood are here, but where is the lamb for a burnt offering?” Abraham said, “God himself will provide the lamb for a burnt offering, my son.” So the two of them walked on together. When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. Then Abraham reached out his hand and took the knife to kill his son. But the angel of the LORD called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here I am.” He said, “Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.”

During this education module, the project participants were taught the psychological concept of the inner-child. They learned how the inner-child was a defense mechanism that the psyche employs when a young child is subjected to trauma. From that point forward, this inner-child guards that individual—sometimes to the point of reclusiveness—from experiencing ever again a trauma like the original one. These participants learned that every person that has experienced brokenness because of parental absence during his or her childhood has an inner-child. Having received this information, the project participants were taught how to recognize inner-child at work within their lives.

The project participants were then taught that every child has the following needs: biological, emotional, educational, communal and spiritual. Utilizing Abraham's parental absence from his sons'—Ishmael and Isaac—childhoods, these participants were taught what parental absence in both physical and emotional forms looks like in a child's life. They were also taught how these two forms of parental absence affect a child's fulfillment of these needs. The project participants then examined Abraham's relationships with his sons and observed how his absence from Ishmael's and Isaac's childhoods likely created an inner-child for each son with ramifications that extended into their individual adulthoods.

At the conclusion of the third educational module, the project participants were given their journaling assignments. The project participants that identified that we are broken were each asked to identify our inner-child. When identifying our inner-child, each participant was asked to recount—if we could—the traumatic event caused by our parents' absence from our childhoods that gave rise to our inner-child.

Once these participants identified their inner-child and the circumstances surrounding their creation, the project participants were asked to identify how their inner-child protects them from dangers and threats. This identification included what the dangers and or threats were that the inner-child provides protection against as well as how these dangers and or threats trigger the inner-child. Finally, these participants were asked to recount how they respond to these dangers and or threats once their inner-child was triggered.

Those project participants that have chosen to utilize test subjects for their journaling assignments were asked to share how they would assist their test subjects to

identify their inner-child. These participants were also asked to share whether or not their test subjects ever revealed to them that these individuals have experienced traumatic events connected with their parents' absence from their childhoods. If there were such events, these participants were asked to describe them with as much detail as they could. These participants were also asked to share—if they could—how the identified traumatic events injured their test subjects.

These particular project participants were also asked to identify—if they could—how their test subjects' inner-child protects those individuals from dangers and threats. These participants were also asked to indicate—if they could—what the dangers and or threats were that the test subjects' inner-child provided protection against as well as how these dangers and or threats triggered those persons' inner-child. Finally, these participants were asked to reveal—if they could—how their test subjects responded to these dangers and or threats once their inner-child was triggered.

The fourth educational module was conducted on Sunday, October 2, 2016. The title of this educational module was “The Parent I Most Needed as a Child!!” (See Appendix E). The objective of this module was to teach the project participants about the psychological need every person has for a Good Parent archetype and how an individual's nurturing Good Parent archetype balances his or her protective inner-child. The scripture chosen to frame this educational module was Psalm 27:10, which states, “Even if my father and mother abandon me, the Lord will hold me close.”

During this educational module, the project participants were taught the psychological concept of the archetype. The participants received information about how archetypes are those larger-than-life patterns that human beings imperfectly embody.

They learned that archetypes were extremely common in a person's everyday life and typically take the forms of comic book superheroes, athletes and famous entertainers among others. This module focused almost exclusively on the Good Parent archetype. The project participants learned that the Good Parent archetype is a parental blueprint that is created and actively utilized in an individual's life when that person encounters parenting that meets a predetermined biological minimum. In the context of brokenness caused by parental absence during childhood, this predetermined biological minimum is not met because the absent parent is not present in the child's life to provide the parenting necessary to satisfy this preset minimum.

After learning what a Good Parent archetype is, the focus of this educational module shifted to why every person needs such an archetype. This shift in focus also included instruction and methodologies the project participants could employ to acquire a Good Parent archetype presently as an adult even though they lacked such archetype as children. These participants learned that acquiring a Good Parent archetype did require them to be open to the feelings of pain, anger and suffering that their parents' absence caused them to feel as children. The participants also were made aware that the challenge for acquiring a Good Parent archetype was learning how to overcome the feeling of unworthiness and the natural inclination not to trust others. The educational module was concluded by examining scripture to discover what characteristics and values a Good Parent archetype should possess.

At the conclusion of the fourth educational module, the project participants were given their journaling assignments. The project participants that identified themselves as being brokenness were asked to create our Good Parent archetype. These participants

were asked to indicate the biological minimum amount of parenting that was needed as a child to develop and transition holistically into adults. They were also asked to identify what skills and abilities that this archetype will possess and utilize to address the psychological and emotional aspects of brokenness. These participants were asked to indicate how their Good Parent archetypes would nurture and heal the wounds caused by parents' absence during childhoods. Participants were asked to identify that actual person or persons that they believed most closely resembled their Good Parent archetype.

Those project participants that have chosen to utilize test subjects for their journaling assignments were asked to share how they would assist their test subjects to create their Good Parent archetype. These participants were asked to indicate what they believed was the biological minimum amount of parenting that their test subjects needed in order to transition their inner-child holistically into adulthood. They were also asked to identify what skills and abilities they believed that their test subjects' archetypes would possess and utilize to address the psychological and emotional aspects of their brokenness. These participants were asked to indicate how they believed that their test subjects' Good Parent archetypes would nurture and heal the wounds caused by their parents' absence during these individuals' childhoods.

The fifth educational module was conducted on Sunday, October 9, 2016. The title of this educational module was "Mom...Dad...There's Something I Need to Say!!" (See Appendix F). The objective of this module was to facilitate the project participant's healing process by providing this individual with the psychological tool of confrontation that he or she can utilize to release the pent-up frustration, anger and pain this person felt toward his or her absent parent. The scripture chosen to frame this educational module

was Ephesians 4:25, which states, “So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another.”

During this educational module, the project participants were taught the psychological concept of confrontation. Since this psychological tool was more readily utilized within a group setting, it had to be reconfigured for this final project.

Confrontation had to be modified from its traditional form where a group forces one of its members to conduct a very public self-analysis with the goal of having him or her initiate self-corrective conduct necessary to avoid any and all possible consequences associated with that individual’s self-identified shortcomings. In the context of the instant project, confrontation became a virtual exercise where the project participant was granted an audience with his or her absent parent and given the opportunity to share with his or her parent how that parent’s absence affected him or her both as a child and as an adult.

With that said, the participants received information that this modified tool of confrontation was necessary for those of us who never had an outlet to express what we felt growing up without our parents present in our lives. They also received information that this same tool provided the freedom necessary to address their brokenness because it allowed them to articulate how they believed their parents failed to fulfill their parental responsibilities.

After receiving this information, the project participants learned how to utilize confrontation as modified for the instant project. They were taught how to utilize their Good Parent archetypes to confront their absentee parents. They were also taught how to articulate to their absentee parents their shortcomings as parents with the intent of encouraging them to reveal why these parents absented themselves from their childhoods.

It was important to ensure that these participants were made aware that because they were engaging in virtual confrontation, there was the very real possibility that they would receive no response from their absentee parents or worse, they would receive non-informative responses from them. Finally, these participants were taught that the ultimate purpose of virtually confronting absentee parents was to provide an opportunity for them to vocalize what they were currently feeling as adults that were forced to grow up without parents present and active in their childhoods.

The educational module was concluded by the project participants listening to Kirk Franklin's song, *Let It Go!!* While researching the theological foundation for this project, it was discovered that one of the methods that Minjung Theology used to help its adherents address the han that they suffered at the hands of their oppressors was to conduct plays and other theatrical performances where the victims were able to express their han to their victimizers and ultimately force their victimizers to take responsibility for forcing their victims to experience the suffering they have. In an ideal world, this project would have attempted to create its own theatrical production where the project participants acted out their han so that their oppressors (i.e. our absent parents) were not only made aware of their liability for their han, but they also took affirmative action to address it.

Due to the time restraints and limitations of coordinating such an effort, this project instead used Franklin's song, *Let It Go!!* This song exemplified the psychological tool of virtual confrontation. Franklin never really knew his mother or his father. He was raised by his grandmother. Franklin used this song as way of addressing the brokenness that he experienced as a direct result of both his parents' absence from his childhood. He



did not hold anything back. Instead, he laid everything out that he felt in his heart about how his parents' absence during his childhood affected him. The project participants got to experience a raw, gritty and frank conversation between an adult and his parents reflecting back on the brokenness that the parents' actions (or more realistically, inactions) caused him to experience. These participants also received a model for how they were expected to virtually confront the parents.

At the conclusion of the fifth educational module, the project participants were given their journaling assignments. The project participants that identified brokenness were each asked to confront their absent parents virtually. During these virtual confrontations, these project participants were asked to articulate with specificity how their parents' absence from childhoods exposed them to brokenness. These participants were also asked to articulate how the brokenness experienced as children created their inner-child. These participants were encouraged to include in the journal entries the consequences that they experienced and or are currently experiencing as a direct result of brokenness.

These project participants were instructed to use our Good Parent archetype to inform their absent parents how they were utilizing or will utilize the information and methodologies learned during this mentorship training to address their brokenness. Participants were also encouraged to utilize our Good Parent archetypes to extend forgiveness to their absent parents for creating the brokenness experienced in their lives.

Those project participants that have chosen to utilize test subjects for their journaling assignments were asked to share how they would assist their test subjects to virtually confront their absent parents. These same project participants were asked to help

their test subjects articulate with specificity how their parents' absence from their childhoods exposed these individuals to brokenness. These participants were also asked to help the same test subjects articulate how the brokenness they experienced as children created their inner-child. These participants were also instructed to assist their test subjects in articulating with specificity the consequences that these individuals have experienced and or are currently experiencing as a direct result of the brokenness that their absent parents exposed them to.

Utilizing the information and methodologies learned during this mentorship training, these same project participants were instructed to help their test subjects use their Good Parent archetypes to inform their absent parents how they are addressing or plan to address their brokenness. They were also asked to articulate how they would assist their test subject utilize their Good Parent archetypes to extend forgiveness to their absent parents for creating the brokenness they experienced.

The sixth educational module was conducted on Sunday, October 16, 2016. The title of this educational module was "So, Now What?!" (See Appendix G). The objective of this module was to provide project participants with information that will continue to guide them in addressing brokenness after the instant mentorship training has concluded. The scripture chosen to frame this educational module was Second Corinthians 5:17, which states, "This means that anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun!!"

During this educational module, the project participants were taught that the creation of our Good Parent archetypes was meant to be a permanent, not a temporary, means of addressing the brokenness experienced because of parental absence during

childhood. It is a psychological tool that we can be utilized at any time during life regardless of day, time and place. The participants were also taught that this archetype is meant to serve as a source of encouragement, empowerment, wisdom and guidance as they encounter new experiences in life.

The project participants were also taught that as they interact more and more with their individual Good Parent archetype, this archetype will help them to learn other areas in their lives where brokenness had a negative impact.

The project participants were further taught that addressing brokenness is an ongoing, never-ending process. It is a process that requires the individual Good Parent archetype to constantly manage and continually mediate the inner-child's propensity to retreat from challenges, withdraw from developing and sustain positive relationships with others and to remain hidden in their proverbial caves from the larger outside world.

This educational module exposed the project participants to the Growth and Development Accountability Partner concept. One of the things that Minjung Theology encouraged its followers to do was to find individuals to partner with that would help these followers not only address the pain they have experienced but will also help these same followers move past being victims and to become victors. Minjung Theology did not have a name for this partner but it was clear that the purpose of this partner was to help the follower grow and develop into the person of faith that God has destined. The purpose of this partner also included holding this same follower accountable for pursuing his or her spiritual, physical, mental and emotional wellness as well as for serving God as the Christian disciple and steward He has called them to be. To that end, this final project

contributed to the dialogue about addressing brokenness by giving this partner a name: Growth and Development Accountability Partner.

The project participants were encouraged to find their Growth and Development Accountability Partners. The question was raised if the Growth and Development Accountability Partner and the Good Parent archetype are the same thing. The answer to this question was no. These two tools were not the same thing. While one person can serve as both to a project participant, these two tools serve different purposes. The Good Parent archetype's purpose was to provide the participants with parenting that the project participant did not receive during childhood. This archetype helped the project participant to specifically address the brokenness caused by parental absence during childhood.

The Growth and Development Accountability Partner's purpose, on the other hand, was to help an individual develop holistically. While this partner does help the project participant address brokenness, the Growth and Development Accountability Partner was focused more so on total wellness and wholeness. It did not only treat the current problem as if its cause was limited to parental absence. Instead, it sought to ascertain every possible cause of the instance problem. Once a cause has been identified with reasonable certainty, this partner walked with the participant through the process of healing from start to finish and then held them accountable for maintaining the freedom, wholeness and wellness that God has provided.

This educational module concluded its training by stressing to the project participants the importance of seeking professional therapy. This mentorship training made explicit to these participants one of its limitations: this training was not able to completely address and resolve, within six weeks, the psychological injuries that

brokenness has inflicted upon us over the course of an entire lifetime. Rather, this training served as an introduction into the mental, emotional and spiritual damage that parental absence from our childhoods created. Prayerfully, this mentorship training further highlighted the need for these project participants to seek professional therapy from a licensed counselor or therapist.

At the very end of the sixth educational module, the mentorship training program was closed out with listening to Kirk Franklin's *Imagine Me*. *Imagine Me* is Franklin sharing with the world how God helped him to transition from being a person living his life subject to brokenness to becoming a disciple and steward living an abundant life of freedom and purpose in Christ Jesus. When Minjung Theology is practiced in Korea, its followers typically use song as a means of not only discussing han but they use song as a means of helping its followers resolve their han.

It was understood that this final project needed a song that not only tackled the han that its participants had experienced, but also spoke to an existence where they could live life han-free. The difficulty was finding a song that accomplished this dual objective. I kept drawing a blank regarding what song to use. It was actually one of the project participants that suggested that we use Franklin's *Imagine Me*. Listening to the lyrics of *Imagine Me* immediately revealed that this song accomplished this dual objective with amazing clarity. Therefore, the project participants listened to *Imagine Me* at the conclusion of the sixth educational module with the expectation that this song would speak to them about one day living life without also experiencing brokenness.

The final aspect of this final project implemented was the post-training survey (See Appendix H). This survey was another means of data collection utilized during this

project. Just as with the pre-training survey, the post-training survey had to be created before it could be administered to the project participants. The creation of the post-training survey included the following:

The first question asked on the post -training survey was: “How do you define brokenness?” The purpose of this question was to assess how the project participants defined brokenness after having participated in this final project. There should be a more concrete understanding what brokenness is after we participated in this mentorship training. While participants were not expected to know what brokenness was at the beginning of this project, they were expected to know what brokenness was at the project’s conclusion.

The second and third questions asked on the post-training survey were: “Did your definition of brokenness change after participating in the educational modules,” and “How did your definition of brokenness change after participating in the educational modules?” The purpose of these questions was to assess how the project participants received and understood the specific teachings on brokenness. It is expected that participation in the mentorship training will substantially change and impact how they understand brokenness. It was also expected that the teachings about brokenness also forced the participants to conduct renewed self-assessments to determine whether or not they have actually experienced parental absence in their lives and if they have, did this absence expose them to brokenness.

The fourth, fifth and sixth questions of the post-training survey were: “During your childhood, was one or both parents absent from your life,” “Did your understanding of what is ‘parental absence’ change after participating in the educational modules,” and

“If your answer to Question [Five] was “yes,” please indicate how they were absent (i.e. physically or emotionally)?” The purpose of these questions was to assess whether or not the project participants understood what parental absence is. In addition, if it was indicated in the answers that their understanding of what constitutes “parental absence” did change, these answers suggest that the information disseminated during this project about parental absence gained traction. Participants not only retained the information disseminated, but this answer suggests that the project participants may now view their parents’ presence during childhoods differently. These participants may now identify that their parents were absent during their childhoods and that these participants may have experienced brokenness in their lives.

The seventh question of the post-training survey was: “What are the effects and or consequences you experienced as a result of parental absence during your childhood?” The purpose of this question was to assess whether or not the information disseminated during the instant project affected how the participants understood they experienced brokenness in their lives. If they were able to articulate the different effects of brokenness experienced during childhoods, then the data acquired from the participants should reveal how well they grasped the notion of brokenness and its connection with parental absence during a person’s childhood.

The eighth and ninth questions of the post-training survey are: “Do the effects and or consequences that you identified in your answer to Question [Seven] still impact you presently as an adult,” and “How do the effects and or consequences identified in your answer to Questions [Seven and Eight] currently affect you?” The purpose of these questions was to determine whether or not, after participating in this project’s educational

module, the participants were experiencing as adults the same consequences and effects of brokenness that they experienced as children. This purpose also includes determining what those effects and consequences of brokenness are that the participants are experiencing as adults. The answers to these questions will expose the extent to which brokenness has impacted the participants. If the participants can recognize how they are currently wrestling with brokenness, we will be better able to determine which of the methodologies taught during this project's educational modules are more readily applicable to our brokenness.

The tenth question of the post-training survey was: "What methodologies have you learned through the educational modules that will enable you to address the brokenness you have identified in your answers to Questions [Eight and Nine]?" The purpose of this question was to assess how applicable the project participants determined the information and methodologies taught during the instant project were to their identified brokenness. If these participants have begun utilizing the methodologies taught during the educational modules or even if we have connected certain methodologies with certain aspects of their individual brokenness, then this data will support the conclusion that the instant project did enable the participants to implement strategies and solutions to address their brokenness.

The eleventh, twelfth and thirteenth questions of the post-training survey were: "How do the information and methodologies disseminated during the training modules compare with your previous efforts to address the brokenness you have identified in your answers to Questions [Eight and Nine]," "What information and methodologies disseminated during the educational modules are you now employing to address your



brokenness that you did not employ prior to participating in the instant training,” and “As a corollary, what actions are [you] no longer undertaking to address your brokenness that you did take prior to participating in this training?” The purpose of these questions were to have the project participants articulate how effective their previous efforts to address their brokenness were in comparison with the methodologies that were learned during this training to address brokenness. It is anticipated that the data acquired from the answers to these two questions will reveal that the participants were provided with more direct and more effective means of addressing their brokenness than the means utilized before participating in the instant project. It is also anticipated that the data will reveal whether or not the participants have located value in the methodologies taught during the instant project. Should the participants have found value in these methodologies, this data should support the conclusion that the instant project enabled project participants to implement strategies and solutions to address their brokenness.

The fourteenth and fifteenth questions of the post-training survey were: “Were the information and methodologies disseminated during the educational modules applicable to your brokenness,” and “How do you expect to implement the information and methodologies disseminated during this project help you address the brokenness you have identified in your answers to Questions [Eight and Nine]?” The purpose of these questions was to assess whether or not the instant project met the participants’ expectations. In the pre-training survey, the participants were asked to indicate if they had any expectations for the instant project before it was initiated and if so, what were those expectations. In the post-training survey, the participants were asked how well this project met those expectations. The data will show that this doctoral project met our

expectations by revealing our expressed willingness to utilize the information and to implement the methodologies taught during the mentorship training to address their brokenness after such training has been concluded. If participants express their willingness to continue developing their Good Parent archetype, to continue utilizing their Good Parent archetypes to fight the overprotective tendencies of our inner-child, to continue developing and maintaining relationships with our Growth and Development Accountability Partners, to continue journaling on their own, and to continue virtually confronting their absent parents, then it will be reasonable to conclude from the data that not only did the project participants find value from the participating in the instant project, but that this project met or even exceeded their expectations for it.

### **Summary of Learning**

During the course of this mentorship training, there were twenty-one people that attended the six educational modules. Out of these twenty-one people, eighteen participated in the project as actual participants by taking the pre-training and post-training surveys and completing the weekly journaling assignments.

There were three participants that attended the six educational modules but did not take either of the two surveys and or did not complete the weekly journaling assignments. A reasonable assumption why these three project participants did not complete the journaling assignments is that there are some unresolved issues, or “open sores,” related to experiencing parental absence during their childhoods that remain present in their lives. Each of these three project participants was college-educated individuals. Two of these three participants possess professional and terminal degrees.

Being able to actually write and record what they thought and felt was not an issue here. Any assumptions that these persons refused to journal because they could not read or write must be explicitly rejected.

There were eight individuals that mentioned their desire to participate in this final project. However, they failed to attend the educational modules at all or their attendance at these modules was so inconsistent that one could reasonably assume that they were either uninterested in participating or unable to commit to participating in this mentorship training.

Of the eighteen participants that actually participated in the instant project, twelve participants personally identified themselves as experiencing parental absence during their childhoods. Two-thirds of the actual project participants willfully indicated that they did wrestle with brokenness. Five project participants maintained that they had not experienced parental absence during their childhoods and therefore chose to use test-subjects for their journaling assignments. There are some concerns that these five individuals were not honest in their self-identifications. On occasions prior to the inception of the instant project, these same five individuals shared facts and experiences from their past personal lives that strongly indicate that they have experienced parental absence, in some form, during their childhoods. These past recollections, however, are not a part of the instant project and cannot be included as data. Therefore, I must accept their self-identifications: they have not experienced parental absence during their childhoods.

One project participant never, over the course of the mentorship training, identified whether or not she had experienced parental absence during her childhood. In

each journaling assignment, this participant expressed the inability to determine if her parents were absent during her childhood. This intentional inability was interpreted as a refusal to reveal whether or not she is currently broken. It was also interpreted as avoidance and even denial and such determination to avoid identifying whether her parents were present or absent during her childhood creates the impression that this participant's parents were indeed absent, in some way, during her childhood.

Of the eighteen project participants, the data indicates that eight participants or their test subjects exhibit the self-sufficient insecure attachment style. The data also indicates that two participants or their test subjects exhibit the preoccupied insecure attachment style. The data further indicates that four participants or their test subjects exhibit the disorganized insecure attachment style. The disorganized insecure attachment style that these four participants exhibit is comprised of the self-sufficient insecure attachment style combined with the preoccupied insecure attachment style. The data revealed that there was one participant or his or her test subject that also exhibits the disorganized insecure attachment style. However, this disorganized insecure attachment style is comprised of the self-sufficient insecure attachment style combined with the caretaker insecure attachment style.

As stated above, there was one project participant that adamantly refused to provide any information regarding her brokenness and as a result, this examiner was unable to determine which insecure attachment style was applicable to this participant.

The data also revealed that there was one project participant that identified that he had not experienced parental absence at all during his childhood. This was ironic because this same project participant indicated that his parents divorced when he was a young

child and he and his siblings were raised primarily by his father. He does acknowledge that his mother was physically absent in his daily life. However, he did express that he never felt as if she was unreachable and unconnected to him. Therefore, this examiner was unable to assign to this project participant an insecure attachment style.

The project participants were asked to identify the form of parental absence they experienced. Of the eighteen actual participants, five participants that indicated that their parents were emotionally absent. Two participants indicated that their parents were physically absent. There were eight project participants that indicated that their parents were both physically and emotionally absent.

Of those participants that indicated that their parents were emotionally absent, there were four participants that had emotionally absent fathers while one participant had an emotionally absent mother. Of the participants that indicated that their parents were physically absent, two participants had fathers that were physically absent while no participant had a mother that physically absented themselves from his or her childhood. The data revealed that when project participants indicated that during their individual childhoods both parents were both physically and emotionally absent, there were ten fathers that were physically absent versus three mothers that absented themselves physically from these participants' childhoods. The data also revealed that when the same designation was considered in light of the parents' emotional absence, it was revealed that there were nine mothers that were emotionally absent versus four fathers that absented themselves emotionally from these participants' childhoods.

The data revealed that fathers were more likely to be physically absent from the project participants' childhoods than mothers. The converse is also true. The data

revealed that mothers were more likely to be emotionally absent from the project participants' childhoods than fathers. The data also revealed that fathers were likely to be absent physically from their children's childhoods at the same rate that mothers were likely to be absent emotionally from the same children's childhoods.

In those cases where the mother was emotionally absent from the project participants' childhoods, the data indicated that four of these mothers suffered from addictions. Two mothers were addicted to alcohol while another two mothers were addicted to narcotics. There was some data presented that showed that there were three absent fathers that were addicted to drugs, whether such drugs were alcohol or narcotics. However, this same data showing addiction to drugs among absent fathers did not delve into how such addiction affected their relationships with project participants as it did in the data showing addiction to drugs among absent mothers. The inference can be made that those mothers left to raise the project participants by themselves experienced a psycho-emotional burden that made them more susceptible to addictive behaviors.

The data revealed that there were project participants that experienced parental absence during their childhoods where one parent was physically absent all of their lives. In many of these cases, those parents had absented themselves before these participants became cognizant of such absence. There was a universal denial among project participants of these parents' existence. These participants treated these parents as if they did not ever exist. I expected that these participants would delve into why they treated these physically absent parents in this manner but this did not happen. Rather, these participants were notably silent about those parents. If anything, these same participants

were more likely to address the emotional absence of those parents that remained to raise them than they were to address absent parents they never knew personally.

Participant number four recorded in her journal that she learned at a young age that her father had absented himself from her childhood because of his addiction to drugs. She considered his failure to overcome his addiction and to be present in her life as an embarrassment. Therefore, she did not expend any mental consideration upon him and treated him as if he was dead.

Participant number six recorded in her journal that her test subject never talked about her father. Whenever Participant number six would broach this issue with her test subject, the test subject would quickly change the conversation's topic. It was noted that this test subject absolutely refused to acknowledge that she had a father. To her, he did not exist.

Participant number eleven recorded in her journal that her father has been physically absent from her life since the age of two when her parents divorced. She indicated that she had no memory of him and can only identify him by the few pictures her family members have of both him and her mother. When Participant number eleven virtually confronted her parents during Educational Module Five's journaling assignment, her confrontation of her father was extremely short. It was two sentences basically thanking her father for removing himself from her life so that her Good Parent archetype could step up and provide the fatherly guidance she needed as a child. For this project participant, her father is treated as nothing more than the sperm-provider that led to her biological creation.

Participant number seventeen recorded in her journal that her test subject's father was physically absent during his childhood. She also recorded that her test subject's mother and grandmother raised him. It would appear that Participant number seventeen's test subject took his denial of ever having a father a step further than Participant number four or Participant number six's test subjects. Participant number seventeen stated that her test subject would arrogantly brag that he grew up and became a man without his father present during his childhood. Even though Participant number seventeen indicated that she can see clear evidence of brokenness in her test subject's life, the test subject himself believes that he is better than other males, especially those whose fathers were present during their childhoods.

Like Participant number eleven, Participant number twenty's father physically absented himself from her life upon divorcing her mother. Participant number twenty had no memory of her father as she was only a few months old at the time that her parents were divorced. Because her father consistently remained unconnected and absent from her life, Participant number twenty treated her father as if he was dead. When he finally did die, she indicated that it was like he never existed to her.

Participant number twenty-four recorded in his journal that his test subject's father was physically absent during his childhood. Due to his absence, this test subject continually refused to acknowledge that he has a father. He treats his absent father as non-existent.

The data revealed that emotional absence was the parental absence that many of the project participants revealed that they experienced during their childhoods. Even when both parents were absent during these participants' childhoods, there was at least



one parent that was physically present but emotionally absent. When the project participants' journals were analyzed, the data collected therefrom revealed that the emotionally absent parent that remained to raise the participant was the same sex as that participant. The data also indicated that these same participants were more likely to attribute the brokenness they experienced during their childhoods to the present but emotionally absent single parent than they were to locate any responsibility for their brokenness in the physically absent parent.

This was astounding. These participants easily recognized that one of their two parents was physically absent during their childhoods. Yet, it appeared that they refused to assign any blame for their brokenness to such physically absent parent. Rather, these project participants appeared intent on assigning one hundred percent of the blame to the present but emotionally absent single parent.

A reasonable assumption for this behavior is that as children, these participants expected the present single parent to pick up the slack that the physically absent parent left behind. When the emotional burden of being both mother and father to a child along with the economic burden of being the sole provider and caretaker of this child forced the single parent to be emotionally absent in the participants' lives. These participants treated their emotionally absent single parents as complete parental failures. While this expectation for a single parent may not be fair or even realistic, the data suggests that such expectation was a defense mechanism that these project participants have created for themselves to "explain away" their emotionally absent single parent.

Participant number four recorded in her journal that while her father was physically absent during her childhood, her mother was present. The problem, as

Participant number four indicated, is that her mother suffered from a drug addiction that prevented her from being the parent that this participant felt she needed as a child. This drug addiction rendered this participant's mother emotionally unavailable. The irony is that her father was also absent from her childhood due to drug addiction, yet Participant number four does not associate the same feeling of embarrassment with her mother as she does with her father.

The data also suggests that this mother was also physically absent from Participant number four's childhood. Participant number four, however, identified her mother as being emotionally absent. This is the identification that Participant number four made, this is the identification that this project must use in regards to the instant finding.

Throughout her journal, Participant number four revealed how disappointed she was in her mother. Her mother's emotional absence from her childhood provoked some very harsh criticism from Participant number four. This participant recorded that these feelings toward her mother linger presently in her life as an adult.

Participant number four's journal was laced with extremely strong language expressing extremely intense anger and resentment against his emotionally absent father. While Participant number seven does not fall into the same class of participant as other project participants (both of Participant number seven's parents were physically present during his childhood), he was included in this finding because his journal explicitly indicated that he had specific expectations of his father that were not met. Participant number seven expected his father to fulfill his parental responsibility in ways just beyond providing for his physical needs. This participant expected his father to fulfill the parental

responsibility of emotional development. Since his father failed to do this, Participant number seven determined that his father failed completely to be the parent he believed his father should have been.

Participant number eight recorded in his journal that there were times when both of his parents were both physically and emotionally absent during his childhood.

Participant number eight's parents were divorced when he was nine years old. At that time, he went to live with his father on the West Coast. While he was living with his father, his mother was physically and emotionally absent from his life.

At some point, Participant number eight's father physically abandoned him to live with his paternal aunt while he, the father, started a second family with another woman. This is when the Participant was sent to live with his mother. Even though she was now present in Participant number eight's childhood, she remained emotionally absent. Whereas Participant number eight expressed that he felt as if his father never truly stepped up to the plate to fulfill his parental responsibilities to Participant number eight; he also expressed that his mother failed to support him as he believed he needed as a child. He indicated that he never felt nurtured or defended by his mother as a child. He recalled a tangible disconnect between him and his mother.

Participant number eighteen recorded in his journal that his parents were divorced when he was young. He, along with his siblings, remained with his father after the divorce. The parental absence during Participant number eighteen's childhood and the assigned expectations to the remaining single parent were different from the previously mentioned project participants and their childhoods. While Participant number eighteen indicated that this divorce did not estrange him or his siblings from his mother, he

expressed resentment towards his mother for leaving him and his siblings with his father where his father had to exercise parental authority as a single parent. He specifically indicated that his mother abandoned her obligation to be present in his life and his siblings' lives. He also specifically indicated that his mother's absence during his childhood exposed him to only one parental perspective. Participant number eighteen felt that he needed two separate parental perspectives in order to be whole and because of his mother's absence during his childhood, Participant number eighteen did not get that.

Participant number twenty-three recorded in her journal that her test subject took issue with his emotionally absent parent. When his parents divorced, the test subject remained with his mother. Participant number twenty-three indicated that her test subject shared with her that he did not recall ever hearing his mother tell him that she loved him or that she demonstrated any other positive, loving and nurturing emotion towards him. Participant number twenty-three attributed this lack of emotional connection between the test subject and his mother as a contributing factor to the test subject's negative self-image and criminal behavior during his youth. Yet, this same test subject does not attribute to his absent father any responsibility for his brokenness.

Participant number twenty-four recorded in his journal that his test subject is so disappointed and angry with this emotionally absent mother that he denied that she was his mother. Never knowing his father due to his physical absence during the test subject's childhood, the test subject felt that his mother abandoned him during his junior high years. His mother sent him to live with his maternal grandparents. Participant number twenty-four indicated in his journal that his test subject refused to acknowledge his

mother's existence. He attributed this to the emotional disconnect between her and her son, the test subject.

During the implementation of the mentorship training, there were project participants that were related to one another. Participants number three and seven were brothers. Participants number ten and seventeen and twenty-five and twenty-six were sisters as well as Participants numbers two and thirteen. Participant number fourteen was the uncle of Participants numbers three and seven. Participant number sixteen was the mother of Participants number ten and seventeen. Participants number eight and thirteen were mother and son. Participants number seven and ten, as well as Participants number seventeen and eighteen, Participants number twenty-three and twenty-four and Participants number twenty-five and twenty-nine are married couples.

This data was significant because in many cases, these related persons did not automatically perceived and understand the same parental absence and facts related thereto identically. For example, Participants number two and thirteen were sisters that experienced their parents' absence from their childhoods from completely different perspectives. Participant number two was sent to live with family members that lived in an entirely different state. She only saw her parents for two months within a twelve-month period. Participant number thirteen, on the other hand, remained with these same parents and was not allowed to go live with her sister or any other family members. Whereas Participant number two viewed her parents as being both physically and emotionally absent, Participant number thirteen only viewed her parents as emotionally absent.

Participant number fourteen was the paternal uncle of Participants number three and seven. He was also the brother of Participants numbers three's and seven's father. Participant number fourteen recorded in his journal that his good parent archetype was his brother. While his father—Participants number three and seven's paternal grandfather—was both physically and emotionally absent during his childhood, his brother—Participants number three and seven's father—became a “father figure” to him. Participant number fourteen specifically noted that his brother was loving, patient and encouraging towards him. He also specifically noted that his brother took special interest in his interests and activities.

This perspective that Participant number fourteen attributed to his brother was important because Participants number three and seven record separately in their journals that their father—Participant number fourteen's brother—was emotionally absent during their individual childhoods. Participant number three specifically recorded that his father was mentally and verbally abusive. Participant number seven also specifically recorded that his father was mentally and verbally abusive. He also recorded that his father was so extremely insecure about himself that he was controlling. Participant number seven indicated that his father engaged in manipulative behavior to create a sense of superiority over Participant number seven and his brother, Participant number three.

It is evident that Participants number three and seven viewed and understood their father differently than Participant number fourteen does. Participants number three and seven did not record in their individual journals that their father demonstrated love, patience or encouragement to them. If anything, their journals created the impression that

Participant number fourteen's brother was emotionally incapable of demonstrating such emotions towards them.

Participants number eight and thirteen were mother and son. Both participants journal extensively about their brokenness and how their brokenness affected the parent-child relationship. Participant number thirteen specifically indicated that during her childhood, her parents were emotionally absent. This absence created within her difficulty expressing and demonstrating emotions towards others. Participant number eight recorded in his journal that during his childhood, his mother—Participant number thirteen—was emotionally absent during his childhood. His journal entries confirmed Participant number thirteen's self-assessment that she has difficulty expressing and demonstrating emotions. Both participants' journals tended to corroborate the specific examples and life experiences that the other participant shared in his or her individual journal.

Participants number ten and seventeen were sisters and the daughters of Participant number sixteen. Both Participants number ten and seventeen were adamant that they had not experienced parental absence during their childhoods. The data extends credibility to these two self-assessments because when these participants completed their journaling assignments, both chose test subjects that did not have a fatherly presence during their childhoods as these two participants had in their father. It appeared that it was important for these two participants to make that assessment of their test subjects from the start of their journal entries.

One may wish to argue that Participants number ten and seventeen were sisters and therefore shared with one another their separate intentions to utilize test subjects for

their journaling assignments. However, this argument can be dismissed because there was no indication of collusion between these two participants. The test subjects that these two sisters chose were completely different individuals (i.e. one test subject was male while the other test subject was female; one test subject was known since elementary school while the other test subject was met during college and etc.).

Participants number twenty-three and twenty-four were married. Both participants indicated that they did not personally experience parental absence during their childhoods and therefore did not experience brokenness because of it. They both decided to use test subjects for journaling purposes. One would not be wrong to assume that this married couple would select the same test subjects or test subjects that were related to one another.

In this case, such assumption could not be more wrong. Reading their journal entries reveals that Participants number twenty-three and twenty-four selected different test subjects. Participant number twenty-three selected a test subject that experienced both physical and emotional parental absence during his childhood as the direct result of his parents divorcing while he was a child. Participant number twenty-four selected a test subject that experienced both physical and emotional physical absence during his childhood where the test subject never knew his father and lived for a time with his single mother. The only similarity between these two test subjects was that they are both male. The facts of their lives as well as their life experiences were completely different from one another.

The data collected during this final project indicated that the brokenness that the project participants or their test subjects experienced exposed these same participants and



or test subjects substantial strongholds. As taught during the second educational module, brokenness due to parental absence during childhood created breaches in these persons' spiritual wellbeing. The data confirmed that strongholds entered into the lives of these participants and or test subjects through these spiritual breaches. It also revealed that once these strongholds gained footing in these individuals' lives, they continued to develop until now where they currently hinder and harm these participants and or test subjects.

Participant number two recorded in her journal that because of the brokenness she experienced as a result of her parents being both physically and emotionally absent during her childhood, she spent an extended period of her life wrestling with multiple strongholds. During both her childhood and adulthood she wrestled with the stronghold of low self-worth and self-neglect. She also wrestled with the stronghold of devaluing herself to the point that she accepted mistreatment and abuse from others just so she could have some semblance of love. Participant number two recorded that the stronghold of excessive sadness prevailed throughout much of her life.

Participant number three recorded in his journal that the strongholds he wrestled with as a child were the same strongholds that he continued to wrestle with as an adult. Since his father was emotionally absent during his childhood, Participant number three indicated that he wrestled with the stronghold of chronic low self-esteem as well as wrestled with a profound lack of self-confidence. These strongholds were so prevalent in Participant three's life that he indicated that before he ever considered participating in a training such as this final project, he was using the self-affirmation, "I can do it," to overcome the effects of these strongholds. Participant number three recorded that there are days when he utilized this self-affirmation repeatedly before he became productive.

Participant number four recorded in her journal that she wrestled during her childhood and she currently wrestles as an adult with the stronghold of chronic low self-esteem. She recorded that as a child, her mother berated her because Participant number four was overweight. Her mother also made repeated negative references to her body. Participant number four indicated that she transitioned physically from a girl to a woman at a very young age. Her mother's negative comments about this physical transformation caused her to become extremely self-conscious about her body, which has become an obsession for her.

This participant also recorded that her mother's failure to locate value in her as a child created within her the stronghold of self-doubt. She indicated that more times than not, Participant number four spent a lot of time questioning herself even when she knew that she ultimately made the right decision. She has expressed that constantly questioning herself exacerbates her self-doubt.

Participant number four repeatedly wrote about her inability to trust others. She shared that because of her mother's failure to be the parent she needed, she lost trust in her. This same lack of trust was extended to other people. She noted that anytime anyone attempted to get close to her, her inner-child intervened and viewed these persons with extreme suspicion. Participant number four noted that only recently has she become able to recognize the presence of this stronghold in her life.

Participant number six recorded in her journal that one of the strongholds her test subject wrestled with was the inability to enforce boundaries with other persons and entities. She indicated that her test subject shared with her how the test subject felt like the churches she attends take advantage of her. This participant also noted that her test

subject felt extremely uncomfortable managing her subordinates as a school principal. She was more worried about hurting their feelings or being perceived negatively than she was worried about ensuring that the students received a sound education through qualified instruction. Participant number six noted that in her test subject's failed marriage as well as subsequent romantic relationships, the test subject demonstrates a passive, "take it as it comes" approach. This ultimately led to all of these relationships failing.

In their book, *Boundaries: When to Say Yes How to Say No to Take Control of Your Life*, Henry Cloud and John Townsend identified this type of behavior as compliance. Psychologically, compliance is a person's inability to say no to those persons or things that are not conducive to our wellbeing. These authors state that the compliant individual melts into the demands and needs of other people. Compliant persons are noted as "going along to get along." They will minimize their differences with other persons in order not to create dissension and division among group members. Cloud and Townsend state that compliant persons are chameleons: after a while these persons become virtually indistinguishable from their environment.<sup>1</sup>

Participant number six's test subject was a compliant. The stronghold of compliance controls her. She is unable to say "no" or otherwise express what she thinks or feels without feeling as if she has done something wrong by doing so.

Participant number eight recorded in his journal that his stronghold was abandonment. He currently experienced extremely low self-confidence and low self-esteem but the stronghold that affects him more than anything is abandonment. He

<sup>1</sup> Henry Cloud and John Townsend, *Boundaries: When to Say Yes How to Say No to Take Control of Your Life* (Grand Rapids, MI: Zondervan, 1992), 52-53.

indicated in one of his journal entries that when his father left him at his aunt's house never to return and he subsequently learned that his father had started a new family with another woman and her children, the stronghold of abandonment gained a foothold in his life. This stronghold is exacerbated by the fact that Participant number eight is mentally ill. He has been diagnosed as suffering from anti-social depression and multiple personality disorder. He noted that this stronghold is so present in his life that many times he views persons and incidents in his life through the lenses of abandonment. He asks himself the question: "When will [that person] too leave me?"

Participant number ten recorded in her journal that her test subject wrestled constantly with chronically low self-esteem and insecurity about herself. She noted that when her test subject was in middle school, her parents were divorced. Almost immediately upon divorce, her father physically absented himself from the test subject's life. This absence was complete. He never again interacted with the test subject. Participant number ten noted that the test subject went from being a "Daddy's girl" to being a girl with "Daddy issues." Due to this, the test subject currently wrestles with the idea that she was not worth being loved.

This stronghold overwhelms this test subject that she married a man that did the very same thing to her and her daughter that the test subject's father did to her and her mother. Participant number ten recorded that the test subject knew when she first became romantically involved with her husband that he was incapable of loving her as he should have. The test subject also saw the pre-divorce signs that her husband was prone to abandon her at the slightest hint of trouble or difficulty.

Participant number eleven recorded in her journal that she wrestled with multiple strongholds. Having been abandoned by both parents at the age of two, she stated that her brokenness was hounded her childhood and continues to harangue her as an adult.

Participant number eleven recorded that she always felt as if there was something wrong with her. In her mind, something had to be wrong with her for both her father and mother to refuse to fulfill their parental obligations to her. Participant number eleven believed that she was directly responsible for her parents' divorce and subsequent abandonment of her. She stated explicitly that this perceived responsibility left her with a skewed sense of relationship liability. She blames herself for anything that goes wrong in any relationship even if she played no part in the wrong occurring. She has also often accepted manipulative behavior from other persons. In some instances, this manipulative behavior was borderline abusive. She neglected her personal goals in an effort to ensure that other persons' needs are met. All of these behaviors created within Participant number eleven a feeling of resentment. This resentment ultimately led to anger and bitterness taking up residence within her.

All of these strongholds are unfortunate and Participant number eleven recorded that the most significant and impactful stronghold she wrestled with was the stronghold of unworthiness. She identified living in a well of self-doubt. In her journal Participant number eleven expressed difficulty seeing her traits, gifts and talents in a favorable light. She downplays her successes and finds it difficult to accept positive feedback from other persons. It was no surprise to learn that Participant number eleven finds it very difficult to trust other people.

Participant number fourteen recorded in his journal that his stronghold involved trusting other persons. During his childhood, he experienced his father stealing his stereo and other belongings in order to support his gambling and alcohol addiction. Participant number fourteen shared instances where his father would take items that belonged to him while he was away from home and pawn them to obtain money so that he could both gamble and drink.

Experiencing this time and time again from his father, Participant number fourteen developed an extreme inability to trust others. He indicated that even when logic favored him trusting others so that he could accomplish specific tasks and assignments, he refused to do so. He also indicated that there were many opportunities that he failed to take advantage of largely because of this stronghold of distrust.

Participant number seventeen recorded in her journal that her test subject wrestled with the pervasive need to always be “good enough.” This constant need to always be “good enough” was indicative of the test subject’s fear of rejection. Participant number seventeen indicated repeatedly in her journal entries that her test subject continually felt as if he had to “prove” himself to others. She stated that he was extremely aggressive, especially towards any male counterpart that he believed posed a challenge to his intelligence, wittiness and connection with other people. Participant number seventeen recorded that this overaggressive need to outdo his male counterparts ultimately did more to keep him separated from other people than it did to inure himself to them. This stronghold has kept him from developing quality relationships with these other persons.

Participant number seventeen also recorded that this same stronghold enabled the test subject to constantly act like a victim. She noted that her test subject took very little

responsibility for his actions. He demonstrated no accountability for how he interacted with other people. He considered it their fault for forcing him to overcompensate just so these other persons could understand him. The test subject never saw fault in himself or anything he did. Rather, he could only find fault in other people, if there was any fault to be found. Participant number seventeen recorded that she witnessed the test subject take out his frustrations on other people.

Participant number twenty-three recorded in her journal that her test subject possessed a very negative self-image. He was constantly stressed out about whether or not his peers would accept him. This stronghold was so controlling that the test subject would steal clothing and shoes from both stores and homes just to “fit in” with his peers. Participant number twenty-three noted that no matter what he illegally acquired, he was constantly worried that he would not be accepted by his peers. This led to further thefts and eventually home-invasion robberies. Since the test subject never addressed this stronghold, Participant number twenty-three recorded that he was arrested, convicted and sent to prison at the age of fourteen for an armed home-invasion robbery.

This stronghold involving his negative self-image currently affects the test subject today. Participant twenty-three recorded that the test subject is still consumed with peer acceptance that he will spend money on ensuring that he has the latest trend in clothing but will not financially support or otherwise care for his children. When other persons have tried to address this inconsistency with him, Participant number twenty-three noted that her test subject would justify his behavior claiming that his children’s mother was responsible for their care, not him. He claimed that this was how things operated in his mother’s household: she took care of him by herself without any help from his father. If

this worked for his mother, then the test subject argued that it would work for his children's mother.

The data collected during the instant project revealed that parental absence during the project participants' childhoods may have exposed these same participants to abuse that they may not have otherwise experienced had their parents been present and active during their childhoods. Multiple project participants recorded in their journals that during their childhoods, they were abused. This abuse was physical, emotional and sexual. Participants number two, four and eleven recorded that their parents were both physically and emotionally absent during their childhoods. They also recorded that third persons took advantage of this parental absence and engaged in inappropriate and illegal behaviors.

Participant number four recorded in her journal that she was molested by a family member at a very young age. She indicated that she told her mother that a family member molested her. Her mother's response was to swear Participant number four to secrecy. To this day, neither she nor her mother has ever spoken about this molestation. Nor has the child molester been held accountable for his actions.

Participant number eleven recorded in her journal that she experienced trauma in the form of physical, verbal and sexual abuse. She does not delve into the facts underlying these instances of abuse. However, she does place responsibility for these acts of abuse occurring at her mother's feet. She noted with specificity that she was exposed to these abusive acts exactly because her mother failed to be present and active during her childhood.



The data collected during this final project indicate that project participants are harboring anger and resentment against their physically absent parents. More specifically, these participants resent that their fathers abandoned them to start “new families” with other women and their children. Participant number eight shared in his journal that his father literally dropped him off at his paternal aunt’s house never to return again to get him. He later learned that his father had married another woman and was raising the child she had from a previous relationship as well as children born from their marriage.

Participant number seventeen recorded in her journal that her test subject shared with her that his physically absent father started and maintained another family. He expressed anger and resentment towards his father. He had a very difficult time understanding how his father could be a husband and father to that “other” family and not be a husband and father to his mother and him.

### **Conclusion**

The hypothesis of this project was if the members of Epiphany learn how parental absence during their childhood leads to the brokenness they are currently experiencing as adults, then these same members will be able to implement strategies and solutions to address such brokenness. The explicit goal of this project was to increase the project participants’ awareness of brokenness directly resulting from parental absence during childhood so that they could take affirmative steps to address this very brokenness. It was an incredible challenge. It required the project participants to be willing to stand before their proverbial mirrors and observe themselves naked mentally, emotionally and spiritually. This was not easy. No. Not at all! However, the implementation of the

mentorship training and the collected data provide an affirmative answer to the question posed in the hypothesis. Yes. The project participants did learn how parental absence during childhood led directly to the brokenness they are currently experiencing as adults. This knowledge enabled these same participants to implement strategies and solutions to address such brokenness.

A comment frequently heard from project participants was: “I was not prepared to go this deep into my brokenness,” or “I was not ready to dig this deep into my [parent’s] absence from my life.” This statement was received as a compliment. It revealed that the instant project jumped, both feet first, into an area of these participants’ lives that contained painful experiences and memories. These experiences and memories were connected to parents that had intentionally and willfully absented themselves from their lives. This parental absence left gaping, painful holes in the lives of these project participants. It seems as if until the implementation of this final project, these participants had found ways to hide, conceal, cover up and otherwise downplay the extensive nature of the brokenness they were wrestling with because their parents failed to be present during childhood. This project served to pull the covers back on brokenness that results directly from parental absence during childhood. It forced these same individuals to finally confront this brokenness. It no longer allowed these persons to play the background in terms of parental absence during childhood and the effects thereof. Rather, it compelled affirmative action from these individuals.

As project creator and facilitator, I gained an awareness on how pervasive this type of brokenness is. Interaction with these project participants revealed to me that more people currently wrestle with this brokenness than those who do not. I learned that this

brokenness does not care if we are wealthy or impoverished. It does not care if we are male or female. It does not care if we are educated or uneducated. Just as the Lord God Almighty is not a respecter of man, neither is brokenness. It seeks to affect all people. Unfortunately, it appears as if brokenness is well-equipped to accomplish this goal.

I also learned how susceptible we are to succumbing to the brokenness that results directly from parental absence during childhood. We are hardwired to respond positively as children to our parents' presence in our lives. Parents are not required to be perfect parents. They do not have to be parents that are successfully engaged in parenthood more times than they do not. Rather, our parents simply need to be persons that willfully, intentionally and purposefully engage in parenthood. They only need to give parenting the best they have and trust God to fill in the holes.

This final project revealed to me that many parents failed to give the best they had to their children. In some instances, they failed to trust God to enable them to lead their children to wholeness. Based on the data collected during this project, there would have been more participants that declared that they had not experienced brokenness from parental absence during childhood had more parents put more effort into being present and active in their childhoods. Any effort at all is better than no effort at all.

Unfortunately, there were more project participants that shared that their parents put forth no effort into being the parents that was needed. Two-thirds of the persons that participated in the instant project believe that they were broken. And these same persons believe that the reason why they were broken was because parents were absent from their childhoods.

This final project exposed that many of these project participants are not just hurting. This project revealed that the participants were angry at their absent parents because they forced them to experience a childhood that was less than what they were biologically and spiritually entitled to receive. Anger stemmed from the fact that parents decided nonchalantly that they would absent themselves from the lives of their children without ever dealing with the consequences of the decision. These project participants were angry and this project became a vehicle to express that anger outwardly.

I believe that this project contributes to the effort to eliminate this type of brokenness because it empowered the victims of this type of brokenness to voice their pain, suffering, anger and resentment. These project participants were able to put handles on our brokenness and to guide it in a direction away from pain and suffering.

For example, one project participant utilized the freedom and momentum of this project to actually confront his absent parents. As stated earlier in this chapter, Participants number eight and thirteen were mother and son. Both participants experienced parental absence during their childhoods. When the project participants were taught the tool of confrontation during the fifth educational module, we were given the journal assignment to virtually confront their absent parents. Participant number eight decided that he was going to actually confront his absent father as well as his absent mother, Participant number thirteen. Whereas his absent father was non-responsive to such confrontation, his mother—Participant number thirteen—did respond to such confrontation. Participant number eight shared that Participant number thirteen responded negatively to such confrontation.

Needless to say, Participant number eight was initially upset about his mother's—Participant number thirteen—response to such confrontation as she was also an active participant in the instant project. He expected her to understand his position and the stance that he was taking. The same week that Participant number eight expressed his disappointment in his mother's response to his actual confrontation, Participant number thirteen reached out to her son—Participant number eight—and asked him if he would sit down with her and have an unrestricted, unfiltered, heart-to-heart conversation about her parenting of him as well as the way Participant number thirteen's parents parented her. That conversation occurred two weeks after the instant project was concluded and I was informed that Participants number eight and thirteen have been able to close the chasm that has existed between them since the time that Participant number eight was a youth in grade school.

I believe that this is the long-term ramification of this project. It enabled the project participants to take the big step of actually taking control of their lives. It also enabled them to put the parental absence experienced during our childhoods within manageable bookends where they can tackle the underlying injury that the parents' absence inflicted.

At the time of writing the instant chapter, it has been two full months since the instant project was concluded. Since then, I have repeatedly observed instances that proved that this project was God's will for Epiphany Christian Church and those persons connected to it. I have observed persons that were wrestling with brokenness in their lives that is derived directly from parental absence during their childhoods. I have found

myself assisting these persons to identify and address this brokenness and the catch is that these persons did not participate in the instant project.

God has revealed that I am not the only one to have experienced this. Project participants have reached out to me since the instant project was concluded to share with me how this project enabled them to observe brokenness in the people around them. They indicated that they have shared with these persons the information disseminated to them during the project and have taught these persons the same methodologies taught to them over the course of six educational modules. I perceive this subsequent sharing of the information and methodologies taught during this instant project as a compliment. Clearly, the project participants found value in the information disseminated and the methodologies taught during this project.

The question is asked if I would do anything differently if I had to do it all over again. My answer to that question is that if I had to do it over again, I would have doubled the length of the project. What I experienced during the implementation of the instant project is that there was more that could have been taught and disseminated during the educational modules. In retrospect, I believe that each educational module could have been split into two separate and distinct educational modules. I would have started this project at a much earlier time to permit Epiphany and the project participants to engage in a twelve-week training program. This extension from a six-week training program to a twelve-week training program is designed to permit all of the project participants more time to more fully identify and address their brokenness.

**APPENDIX A**  
**INITIAL ASSESSMENT SURVEY**

***BREAKING BROKENNESS:***  
**A Mentorship Training Model**

**Pre-Training Modules Survey**

**Participant #: 7**

1. What is brokenness? (How do you define it?)
2. During your childhood, was one parent or both parents absent from your life?
3. If your answer is “yes”, please indicate how they were absent (i.e. physically, mentally, emotionally and/or spiritually)?
4. What effects and/or consequences did you experience as a result of the subject parental absence during your childhood?
5. Do the effects and/or consequences that you identified in your answer to Question Four still impact you presently as an adult?
6. How do the effects and/or consequences identified in your answer to Question Five currently affect you?
7. What tools do you believe you need in order to address the brokenness you have identified in your answers to Questions Four and Five?
8. How do you expect this project to enable you to address the brokenness you have identified in your answers to Questions Four and Five?
9. What efforts have you previously undertaken to address the brokenness you have identified in your answers to Questions Four and Five?
10. What are the results from pursuing such previous efforts to address the brokenness you have identified in your answers to Questions Four and Five?



## **APPENDIX B**

### **FOCUSED JOURNAL ASSIGNMENT, MODULE ONE AND HANDOUT**

***BREAKING BROKENNESS***

Part One: Defining Brokenness

**Topic for Focused Journaling**

**GENERAL INSTRUCTIONS:**

Participants will engage in focused journaling two (2) to three (3) times each week. The topic(s) of this weekly journaling exercise will involve questions and/or issues arising out of the weekly educational module. It is therefore important that before the participants attempt to answer these questions and/or address these issues, they have actually seen and/or participated in the underlying educational module for that specific week. Participants will record their answers in the journaling notebooks provided to them. These journaling notebooks will be collected at the end of the six-week mentorship training.

**HOMEWORK ASSIGNMENT A (for those participants that have identified that they *DID* experience parental absence during their childhoods):**

Given the definitions of and information about brokenness that were disseminated during today's educational module, please identify the parental absence during your childhood. When identifying the parental absence you experienced during your childhood, please indicate which of the two types of parental absence is applicable to you. After identifying which type of parental absence you experienced as a child, please indicate which parent was absent. Please also indicate with specificity how this parent absented himself or herself from your life.

Please identify the brokenness (i.e. mental, emotional, physical and/or sexual) that you experienced as a child growing up with an absent parent. When identifying this brokenness, please identify any specific thoughts and/or emotions (i.e. concerns, worries, fears and etc.) that you recall experiencing as a child. Should identifying your brokenness uncover and reveal any suppressed thoughts and/or emotions experienced during your childhood, please also share them. Please also indicate whether or not you experienced any grief as a child as you experienced parental absence during your childhood;

**HOMEWORK ASSIGNMENT B (for those participants that have identified that they *DID NOT* experience parental absence during their childhoods):**

Should you identify—based upon the definitions of and information disseminated during today's educational module—that you *DID NOT* experience parental absence during your childhood, please indicate whether or not you observed parental absence in the lives of those persons you are connected by either familial bonds or friendship. When identifying parental absence in these identified individuals' lives, please indicate which of the two types of parental absence was applicable to these persons. Please also indicate which parent was absent in the identified individuals' childhoods. As best as you can, please also indicate with specificity how these parents absented themselves from the

identified individuals' childhoods. To the best of your ability and knowledge, please identify the brokenness (i.e. mental, emotional, physical and/or sexual) that you observed the persons connected to you by either familial bonds or friendship experience as children growing up with absent parents. When recalling this brokenness, please also identify any specific thoughts and/or emotions (i.e. concerns, worries, fears and etc.) that you recall these individuals sharing with you as they experienced their parents' absence from their childhoods. Please also indicate whether or not you witnessed these persons display any sorrow and/or demonstrate any grief as children as they experienced parental absence during their childhoods. If you did witness these persons display sorrow and/or demonstrate grief because of parental absence during their childhoods, please indicate how that sorrow and grief manifested itself in these identified individuals.

***BREAKING BROKENNESS!!***

Educational Module #1:  
 “Defining brokenness!!”

**Scripture:**    *LUKE 4:16 – 21 (NRSV):*

**<sup>16</sup> When He came to Nazareth, where He had been brought up, [Jesus] went to the synagogue on the Sabbath day, as was His custom. He stood up to read, <sup>17</sup> and the scroll of the prophet Isaiah was given to Him. [Jesus] unrolled the scroll and found the place where it was written: <sup>18</sup> “The Spirit of the Lord is upon me, because He has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, <sup>19</sup> to proclaim the year of the Lord’s favor.” <sup>20</sup> And [Jesus] rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on Him. <sup>21</sup> Then [Jesus] began to say to them, “Today this scripture has been fulfilled in your hearing.”**

**Objective:**    **To introduce the members of Epiphany to the concept of brokenness.**

**Lesson Plan:**

- I. Defining “brokenness”:
  - A. How do the members of Epiphany Christian Church define brokenness?
  - B. **Brokenness is the opposite of wholeness**
    1. **Dictionary defines “wholeness” as:**
      - a. Being complete and lacking nothing;
      - b. Containing all the elements properly belonging to thing;
      - c. Not broken, not damaged and not impaired;
      - d. Uninjured and unharmed;
    2. **Dictionary defines “brokenness” as:**
      - a. Fragmentary and incomplete;
      - b. Infringed and violated;
      - c. Not functioning properly;
      - d. Out of working order;
      - e. Interrupted, disrupted and disconnected;
      - f. Weakened in strength and/or spirit;
      - g. Split apart and not intact;
  - C. **Psychological definition:**
    1. It is the absence of wholeness;
    2. It is to be damaged mentally and emotionally in such a way that he or she doesn’t possess the psychological mechanisms necessary to process the different aspects of life;

3. It is the inability to pursue goals and to experience life fully due to the mental, emotional, physical and/or sexual injury suffered at some earlier point in the person's life.

**D. Historical definition:**

1. It is the lack of opportunity within one's community to be embraced and encouraged to fulfill those goals which enable him or her to develop into a whole person and contributing member of the community-in-question.
2. It is the lack of spiritual and social nurturing necessary for the progressive development of the individual;
3. It is the failure to meet the expressed, actual needs of the individual in such a way that this person isn't simply helped, but feels sustained and encouraged to reach his or her fullest potential.

**E. Spiritual definition of brokenness:**

1. **LUKE 4:18 – 19** reveals that brokenness takes the form of economic poverty, oppression, captivity (i.e. slavery) and imprisonment (including bodily imprisonment within actual prisons and correctional facilities as well as mental, emotional, sexual and/or spiritual imprisonment);
2. **PSALM 31:11 – 12** reveals that brokenness means to be scorned and rejected;
3. **PSALM 34:18** reveals that brokenness occurs within those persons who are brokenhearted and crushed in the spirit;
4. **PSALM 51:17** reveals that brokenness is often observed as a broken spirit and a contrite heart;
5. **PROVERBS 15:13** reveals that brokenness causes persons to be sorrowful or to experience sorrow of the heart;

**II. Identifying the forms that brokenness takes:**

**A. What does brokenness look like?**

1. **Self-mutilation and other means of inflicting physical harm to one's self;**
2. **Low self-esteem and self-confidence;**
3. **Negative self-image;**
4. **The inability and/or unwillingness to trust oneself;**
5. **The inability and/or unwillingness to take those steps necessary to ensure his or her wellbeing and wholeness;**
6. **Reckless engagement in unprotected sexual activities;**
7. **Drug and alcohol addiction;**
8. **Extreme reclusive behavior;**

**B. How brokenness plays out in terms of one individual's interactions with other people:**

1. **An inability to form, develop and maintain productive, constructive and nurturing relationships with other persons;**
2. **An inability and/or unwillingness to trust other persons to help them meet their social and communal needs;**

3. **Viewing other people as inherently evil, manipulative and deceptive;**
4. **Showing a continual willingness to enter into abusive, destructive and manipulative relationships with third persons and/or parties;**
5. **Repeated engagement in behaviors that separate and isolate these individuals from their communities-at-large;**
6. **An inability and/or unwillingness to extend patience, kindness, sympathy, empathy and understanding to others;**

III. Defining “brokenness” within the context of Epiphany Christian Church:

A. **Brokenness that results directly from parental absence during childhood:**

1. **Definition of parental absence:**
    - a. **A parent’s or both parents’ physical absence during a member’s childhood;**
    - b. **A parent or both parents that are physically present but mentally and emotionally absent during a member’s childhood;**
  2. **What parental absence looks like in our lives:**
    - a. **One parent abandons the other parent leaving him or her to raise minor child (or children) on his or her own;**
    - b. **Both biological parents abandon their child (or children) for other people to raise him or her (or them);**
    - c. **A parent that spends little to no time with child because of work or other professional and/or social commitments;**
    - d. **A single parent that spends little to no time with child because of the need to compensate economically for the other parent’s absence from the child’s life;**
    - e. **One parent (or both parents) who is physically present in the child’s life but makes no effort to be an integral part of his or her life;**
    - f. **One parent (or both parents) who is physically present in the child’s life but is emotionally disconnected and/or estranged from the child;**
    - g. **One parent (or both parents) who is physically present in the child’s life but is mentally, emotionally, physically and/or sexually abusive towards his or her child (e.g. parent abandons parental role and interacts with child as a terrorist and tyrant);**
  3. **For this project then, brokenness is the mental and emotional injuries that we’re currently experiencing as adults that directly results from a parent’s absence during our childhood;**
- B. **What does brokenness look like for us here at Epiphany?**
1. **It includes our inability to create and sustain relationships with other adults;**

2. **It includes our inability to trust others because of our fear that those we connect with will leave and abandon us;**
3. **It includes the failure to provide to our own children with the holistic parenting they need in order to grow and develop into whole persons themselves;**
4. **It includes our refusal to allow other people to get close to us or to otherwise share our lives with them;**
5. **It includes our unwillingness to be part of a larger community despite the multiple, honest invitations to do so;**
6. **It includes our insistence upon individualism, isolationism and loneliness in spite of a deep, longing bidding to be part of a group larger than ourselves;**
7. **It includes psychological issues and mental illnesses that we're currently experiencing as a direct result of parental absence during our childhood;**

IV. Homework Assignment A:

1. Given the definitions of and information about brokenness that were disseminated during today's educational module, please identify the parental absence during your childhood.
  - a. When identifying the parental absence you experienced during your childhood, please indicate which of the two types of parental absence is applicable to you;
  - b. After identifying which type of parental absence you experienced as a child, please indicate which parent was absent;
  - c. Please also indicate with specificity how this parent absented himself or herself from your life.
2. Please identify the brokenness (i.e. mental, emotional, physical and/or sexual) that you experienced as a child growing up with an absent parent.
  - a. When identifying this brokenness, please identify any specific thoughts and/or emotions (i.e. concerns, worries, fears and etc.) that you recall experiencing as a child;
  - b. Should identifying your brokenness uncover and reveal any suppressed thoughts and/or emotions experienced during your childhood, please also share them;
  - c. Please also indicate whether or not you experienced any grief as a child as you experienced parental absence during your childhood;

V. Homework Assignment B:

1. Should you identify—based upon the definitions of and information disseminated during today's educational module—that you ***DID NOT*** experience parental absence during your childhood, please indicate whether or not you observed parental absence in the lives of those persons you are connected by either familial bonds or friendship;

- a. When identifying parental absence in these identified individuals' lives, please indicate which of the two types of parental absence was applicable to these persons;
  - b. Please also indicate which parent was absent in the identified individuals' childhoods;
  - c. As best as you can, please also indicate with specificity how these parents absented themselves from the identified individuals' childhoods.
2. To the best of your ability and knowledge, please identify the brokenness (i.e. mental, emotional, physical and/or sexual) that you observed the persons connected to you by either familial bonds or friendship experience as children growing up with absent parents.
  - a. When recalling this brokenness, please also identify any specific thoughts and/or emotions (i.e. concerns, worries, fears and etc.) that you recall these individuals sharing with you as they experienced their parents' absence from their childhoods;
  - b. Please also indicate whether or not you witnessed these persons display any sorrow and/or demonstrate any grief as children as they experienced parental absence during their childhoods;
  - c. If you did witness these persons display sorrow and/or demonstrate grief because of parental absence during their childhoods, please indicate how that sorrow and grief manifested itself in these identified individuals.



***BREAKING BROKENNESS:***  
*A MENTORSHIP TRAINING PROGRAM*

**Part One – Defining Brokenness**

## ***LUKE 4:16 – 21 (NRSV):***

<sup>16</sup> When He came to Nazareth, where He had been brought up, [Jesus] went to the synagogue on the Sabbath day, as was His custom. He stood up to read, <sup>17</sup> and the scroll of the prophet Isaiah was given to Him. [Jesus] unrolled the scroll and found the place where it was written: <sup>18</sup> “The Spirit of the Lord is upon me, because He has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, <sup>19</sup> to proclaim the

## ***LUKE 4:16 – 21 (NRSV):***

year of the Lord’s favor.” <sup>20</sup> And [Jesus] rolled up the scroll, gave it back to the attendant, and sat down. The eyes of all in the synagogue were fixed on Him. <sup>21</sup> Then [Jesus] began to say to them, “Today this scripture has been fulfilled in your hearing.”

## How do we define “brokenness”?

- **It’s understood as the polar opposite of wholeness;**
- **Dictionary definition:**
  - “Fragmentary; incomplete; infringed; violated; not functioning properly; weakened in strength and/or spirit; and existing in a state of interruption, disruption and disconnection.”

## How do we define “brokenness”?

- **Psychological definition:**
  - “The absence of mental and emotional wholeness; to be damaged mentally and emotionally in such a way that an individual doesn’t possess the psychological mechanisms necessary to process the different aspects of life; and the inability to pursue goals and to experience life fully due to the mental, emotional, physical and/or sexual injury suffered at some earlier point in the person’s life.”

## How do we define “brokenness”?

### • **Spiritual definition:**

- *LUKE 4:18 – 19* reveals that brokenness takes the form of economic poverty, oppression, captivity (i.e. slavery) and imprisonment (including bodily imprisonment within actual prisons and correctional facilities as well as mental, emotional, sexual and/or spiritual imprisonment);
- *PSALM 31:11 – 12* reveals that brokenness means to be scorned and rejected;
- *PSALM 34:18* reveals that brokenness occurs within those persons who are brokenhearted and crushed in the spirit;
- *PSALM 51:17* reveals that brokenness is often observed as a broken spirit and a contrite heart;
- *PROVERBS 15:13* reveals that brokenness causes persons to be sorrowful or to experience sorrow of the heart.

## How do we identify “brokenness”?

### • **What does it look like?**

- Self-mutilation and other means of inflicting physical harm to one’s self;
- Low self-esteem and self-confidence;
- Negative self-image;
- The inability and/or unwillingness to trust oneself;
- The inability and/or unwillingness to take those steps necessary to ensure his or her wellbeing and wholeness;
- Reckless engagement in unprotected sexual activities;
- Drug and alcohol addiction;
- Extreme reclusive behavior;

## How do we identify “**brokenness**”?

### • **How does brokenness affect an individual’s interactions with other people?**

- An inability to form, develop and maintain productive, constructive and nurturing relationships with other persons;
- An inability and/or unwillingness to trust other persons to help them meet their social and communal needs;
- Viewing other people as inherently evil, manipulative and deceptive;
- Showing a continual willingness to enter into abusive, destructive and manipulative relationships with third persons and/or parties;
- Repeated engagement in behaviors that separate and isolate these individuals from their communities-at-large;
- An inability and/or unwillingness to extend patience, kindness, sympathy, empathy and understanding to others;

### Defining “**brokenness**” within the context of Epiphany Christian Church?

#### • **Defining parental absence:**

- A parent’s or both parents’ physical absence during a member’s childhood;
- A parent or both parents that are physically present but mentally and emotionally absent during a member’s childhood;

## Defining “**brokenness**” within the context of Epiphany Christian Church?

### • **Identifying parental absence in our lives:**

- One parent abandons the other parent leaving him or her to raise minor child (or children) on his or her own;
- Both biological parents abandon their child (or children) for other people to raise him or her (or them);
- A parent that spends little to no time with child because of work or other professional and/or social commitments;
- A single parent that spends little to no time with child because of the need to compensate economically for the other parent’s absence from the child’s life;
- One parent (or both parents) who is physically present in the child’s life but makes no effort to be an integral part of his or her life;
- One parent (or both parents) who is physically present in the child’s life but is emotionally disconnected and/or estranged from the child;
- One parent (or both parents) who is physically present in the child’s life but is mentally, emotionally, physically and/or sexually abusive towards his or her child (e.g. parent abandons parental role and interacts with child as a terrorist and tyrant);

## Defining “**brokenness**” within the context of Epiphany Christian Church?

**For purposes of this training model, brokenness is the mental and emotional injuries that we’re currently experiencing as adults that results directly from a parent’s absence during our childhood.**

## Defining “**brokenness**” within the context of Epiphany Christian Church?

- **What does “brokenness” look like for us here at Epiphany?**

- It includes our inability to create and sustain relationships with other adults;
- It includes our inability to trust others because of our fear that those we connect with will leave and abandon us;
- It includes the failure to provide to our own children with the holistic parenting they need in order to grow and develop into whole persons themselves;
- It includes our refusal to allow other people to get close to us or to otherwise share our lives with them;
- It includes our unwillingness to be part of a larger community despite the multiple, honest invitations to do so;
- It includes our insistence upon individualism, isolationism and loneliness in spite of a deep, longing bidding to be part of a group larger than ourselves;
- It includes psychological issues and mental illnesses that we’re currently experiencing as a direct result of parental absence during our childhood.

## **APPENDIX C**

### **FOCUSED JOURNAL ASSIGNMENT, MODULE TWO AND HANDOUT**



***BREAKING BROKENNESS***

Part Two:  
Reclaiming Our Identity, Value and Purpose

**Topic for Focused Journaling**

**GENERAL INSTRUCTIONS:**

Participants will engage in focused journaling two (2) to three (3) times each week. The topic(s) of this weekly journaling exercise will involve questions and/or issues arising out of the weekly educational module. It is therefore important that before the participants attempt to answer these questions and/or address these issues, they have actually seen and/or participated in the underlying educational module for that specific week. Participants will record their answers in the journaling notebooks provided to them. These journaling notebooks will be collected at the end of the six-week mentorship training.

**HOMEWORK ASSIGNMENT A (for those participants that have identified that they *DID* experience parental absence during their childhoods):**

Please indicate whether or not you have felt and/or continue to feel responsible for your parent's absence during your childhood. If your answer is yes, please identify how you feel responsible for such absence. When answering this question, please also address: (1) what actions do you perceive you committed or did not commit as a child that led to your parent absenting himself or herself from your childhood; (2) how the burden of such perceived responsibility affected you in terms of self-perception, personal development, relationships with others and attainment of personal goals and/or aspirations both as a child and an adult; and (3) whether or not you still believe that you are responsible in some way for your parent's absence during your childhood ***AFTER*** participating in this week's educational module.

Please identify the strongholds of brokenness that have impacted and/or do currently impact your life as a direct result of experiencing parental absence during your childhood. Are any specific thoughts you think and/or emotions you believe that are connected to these identified strongholds? What are these thoughts and/or emotions? How have these strongholds affected your self-perception both as a child and an adult (i.e. did these strongholds cause you to experience low self-confidence, to question your purpose and self-worth, to doubt your ability, to retreat from taking advantage of opportunities, to shun away from developing relationships with other persons and etc.)? Do these strongholds affect your self-perception as an adult differently from the way they affected your self-perception as a child? If so, how do they currently affect you.

Please indicate whether or not you currently utilize any self-affirmations to address the brokenness you have experienced and/or you're currently experiencing as a direct consequence of parental absence during your childhood. If you don't currently utilize any self-affirmations, please identify moments and experiences from your personal history

that can serve as bases to create positive affirmations and encouragements for yourself. If you do currently utilize self-affirmations, please identify what these affirmations are. How do these affirmations encourage you (i.e. how do they make you feel; how do they affect your thought-processes as well as your emotions; and etc.)? Did the information received during this educational module change the self-affirmations that you currently utilize and/or how you utilize them? If it did, please explain how.

**HOMEWORK ASSIGNMENT B (for those participants that have identified that they *DID NOT* experience parental absence during their childhoods):**

Utilizing the same family member or friend that you identified as you engaged in last week's focused journaling assignment, please indicate whether or not that person shared with you that he or she felt and/or continues to feel responsible for his or her parent's absence during that individual's childhood. If this individual has shared this information with you, please identify how this person feels responsible for such absence. When answering this question, please also address: (1) what actions does this individual perceive he or she committed or did not commit as a child that led to his or her parent absenting himself or herself from that person's childhood; (2) how this identified individual believes that the burden of such perceived responsibility affected him or her in terms of self-perception, personal development, relationships with others and attainment of personal goals and/or aspirations both as a child and an adult; and (3) based on this week's educational module and the information disseminated therein, how would you assist this same individual address the belief that he or she is responsible for his or her parent's absence during that person's childhood.

Based on your interactions with this same family member or friend previously identified, please indicate whether or not you are able to recognize and identify the strongholds of brokenness that have impacted and/or do currently impact this person's life as a direct result of experiencing parental absence during his or her childhood. What do you believe are the strongholds that this person is currently experiencing? Has this person shared with you any specific thoughts thought and/or emotions connected to the identified strongholds? If yes, what are these thoughts and/or emotions? Based on your interaction with and observation of this identified person, how do these strongholds affect his or her self-perception (i.e. did these strongholds cause this person to experience low self-confidence, to question his or her purpose and self-worth, to doubt his or her ability, to retreat from taking advance of opportunities, to shun away from developing relationships with other persons and etc.)?

Please indicate how you would utilize positive affirmations to assist this identified person to address the brokenness he or she has experienced and/or is currently experiencing as a direct consequence of parental absence during his or her childhood. What moments and experiences from this individual's personal history would you encourage them to use as a basis to create positive affirmations for himself or herself? How would you help this person understand the value of utilizing self-affirmations to address the strongholds of brokenness affecting him or her?

***BREAKING BROKENNESS:***  
 Educational Module #2  
 “Reclaiming Our Identity, Value and Purpose”

**Scripture:** *PSALM 147:3 (NRSV):*

**<sup>3</sup> [God] heals the brokenhearted, and binds up their wounds.**

**Objective:** To teach the members of Epiphany Christian Church that they are not responsible for the brokenness that results directly from the parental absence they experienced during their childhoods.

**Lesson Plan:**

- I. Parental absence: who’s fault is it?!!!
  - A. The responsibility of parenthood:
    1. **The choice to have children is a decision that only parents can make;**
      - a. Children do not choose to come into this world;
      - b. Two consenting adults make that decision;
      - c. This means that we aren’t responsible for us being here; our parents are.
    2. **This also means that we’re here on purpose;**
      - a. **In spite of what anyone says (including our parents), we aren’t a mistake nor are we a bad decision.**
      - b. Our conceptions and births weren’t simply happenstance.
      - c. **God intended for us to have existence and to be here today;**
        1. **This means that we all were created to achieve purpose.**
        2. **Old saying: “God don’t make no junk!!”**
        3. ***PSALM 139:14 (NRSV):* <sup>14</sup> I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well.**
        4. **Regardless of how we started life, we all are priceless creations of God given form and function to achieve His will here on earth as it is in the Heavens;**
    3. **Therefore, the responsibility to be a present and active part of a child’s life rests solely with the parent, not the child.**
      - a. **Many persons who experienced parental absence during their childhoods believe that they are responsible for their parents failing to fulfill their parental obligations;**
        1. These persons are convinced it’s something they did or didn’t do that caused their parents to willfully decide to absent themselves from these individuals’ childhoods;
        2. Such assumption couldn’t be further from the truth;

- b. **The truth is that a parent's decision to willfully absent himself or herself from his or her child's life is all about the parent rather than the child;**
  - 1. **The child was simply a tool used to justify the parent's reason for failing to fulfill his or her parental obligations;**
  - 2. **For whatever reason, the parent believed that he or she couldn't be the parent that his or her child needed;**
    - a. **Reasons for failing to exercise parental obligations:**
      - 1. Birth of child is "accidental"/failure to use contraceptives during sexual intercourse;
      - 2. Self-doubt that individual can be the parent that his or her child needs him or her to be;
      - 3. Unwillingness to be responsible for the well-being of another individual other than himself or herself.
      - 4. Incapable of committing the time, energy and resources necessary to being the parent this child needs because the individual is already a parent to another family of children;
      - 5. Incapable of being parent to child due to lifestyle (i.e. prostitute, convicted and imprisoned criminal, hardcore drug addict and etc.);
      - 6. Fear that as a parent himself or herself, this individual will repeat the failures and/or mistakes with his or her child that this person's parents committed with him or her;
      - 7. Unable to be the parent his or her child needs because this individual is financially incapable of supporting himself or herself and child;
  - b. **All of these "reasons" are excuses;**
    - 1. **They are excuses because none of these "reasons" prevented these individuals from having sexual intercourse and producing children;**
    - 2. **They're simply explanations designed to "excuse and forgive" these individuals from fulfilling the obligations that come along with creating and raising a child;**
- B. **The child is never at fault for having to grow up without a parent present in their lives!!**
  - 1. **Regardless of the reason why an individual failed to be a parent to his or her child, the fact remains that it is the parent that's a failure.**
    - a. Failure to be a parent due to his or her absence during childhood isn't the child's burden to bear;
    - b. This failure rests solely with the parent.
  - 2. **The challenge for those persons whose parents absented themselves from their childhoods is to fight to psychological urge**

or “need” to locate fault for such parental absence in us rather than our parents;

II. Strongholds derived from parental absence during childhood:

A. What are strongholds?

1. Dictionary definition:

- a. A well-fortified place or fortress;
- b. A defensible place or a place that is well-defended;

2. Spiritual definition:

- a. *PSALM 9:9* (NRSV): <sup>9</sup> The LORD is a stronghold for the oppressed, a stronghold in times of trouble.
- b. *PSALM 18:2* (NRSV): <sup>2</sup> The LORD is my rock, my fortress, and my deliverer, my God, my rock in whom I take refuge, my shield, and the horn of my salvation, my stronghold.
- c. *PSALM 27:1* (NRSV): <sup>1</sup> The LORD is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid?
- d. *PSALM 94:22* (NRSV): <sup>22</sup> But the LORD has become my stronghold, and my God the rock of my refuge.
- e. *PROVERBS 10:29* (NRSV): <sup>29</sup> The way of the LORD is a stronghold for the upright, but destruction for evildoers.
- f. *MARK 5:1 – 5, 9* (NRSV): <sup>5</sup> They came to the other side of the sea, to the country of the Gerasenes. <sup>2</sup> And when [Jesus] had stepped out of the boat, immediately a man out of the tombs with an unclean spirit met Him. <sup>3</sup> He lived among the tombs; and no one could restrain him anymore, even with a chain;<sup>4</sup> for he had often been restrained with shackles and chains, but the chains he wrenched apart, and the shackles he broke in pieces; and no one had the strength to subdue him. <sup>5</sup> Night and day among the tombs and on the mountains he was always howling and bruising himself with stones... <sup>9</sup> Then Jesus asked him, “What is your name?” He replied, “My name is Legion; for we are many.”
- g. *MARK 9:16 – 18* (NRSV): <sup>16</sup> [Jesus] asked them, “What are you arguing about with them?” <sup>17</sup> Someone from the crowd answered him, “Teacher, I brought you my son; he has a spirit that makes him unable to speak;<sup>18</sup> and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so.”
- h. *LUKE 13:10 – 12* (NRSV): <sup>10</sup> Now [Jesus] was teaching in one of the synagogues on the Sabbath. <sup>11</sup> And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. <sup>12</sup> When Jesus saw her, He called her over and said, “Woman, you are set free from your ailment.”

3. **Several truths about strongholds:**

- a. **Strongholds are spiritual in nature;**
- b. **They are identified as such because their deep-rooted within a person and it's difficult to exorcise them from the individual;**
- c. **This is good and bad because strongholds can be both positive and negative;**
  - 1. **God is a spiritual stronghold for persons that live their lives by faith;**
  - 2. **However, demonic spirits are also strongholds for persons that have been hurt, injured or subjected to trauma that acted as an entryway into those individuals' souls;**

**B. Addressing and dealing with spiritual strongholds:**

- 1. While we want to maintain God's stronghold over our lives, we want to exorcise demonic strongholds from our lives;
- 2. **How then do we rid ourselves of the spiritual strongholds that develop from parental absence during childhood?**
  - a. **First, we must recognize the strongholds in our lives:**
    - 1. **Strongholds created by parental absence manifest themselves outwardly in the following ways (e.g. this list is not exhaustive):**
      - a. The inability to create and sustain relationships with other adults;
      - b. The inability to trust others because of our fear that those we connect with will leave and abandon us;
      - c. Failure to provide to our own children with the holistic parenting they need in order to grow and develop into whole persons themselves;
      - d. Refusal to allow other people to get close to us or to otherwise share our lives with them;
      - e. Unwillingness to be part of a larger community despite the multiple, honest invitations to do so;
      - f. Individualism, isolationism and loneliness in spite of a deep, longing bidding to be part of a group larger than ourselves;
      - g. Psychological issues and mental illnesses that we're currently experiencing as a direct result of parental absence during our childhood;
    - 2. **Signs that the brokenness that resulted directly from the parental absence we experienced during our childhoods has become strongholds:**
      - a. Chronic low self-esteem and self-confidence;
      - b. Chronic negative self-image;
      - c. Chronic inability and/or unwillingness to trust oneself;
      - d. Chronic inability and/or unwillingness to take those steps necessary to ensure his or her wellbeing and wholeness;

- e. Self-mutilation and other means of inflicting physical harm to one's self;
- f. Reckless engagement in unprotected sexual activities;
- g. Drug and alcohol addiction;
- h. Extreme reclusive behavior;
- b. **Second, we must call a spade a spade and recognize these strongholds for what they are: attempts to keep us trapped within brokenness so that we fail to be what God requires and has called us to be.**
  - 1. Every one of us has a unique purpose to accomplish on behalf of God;
  - 2. **An effective way to keep from accomplishing such God-given purpose is to distract us.**
  - 3. **These strongholds are effective in distracting us.**
  - 4. They have us focusing on issues that are irrelevant to accomplishing God's purpose for our lives (i.e. why Momma or Daddy didn't want to play an active role in our lives; what did I do to drive Momma and Daddy away; it's all my fault why Momma or Daddy didn't stay; and etc.);
- c. **Third, we break these strongholds by reclaiming our identity, value and purpose;**
  - 1. **As stated earlier, we are fearfully and wonderfully created by God;**
    - a. We're created on purpose to accomplish purpose.
    - b. It doesn't matter how we acquired life, our lives possess value.
    - c. There is more that God can do with us than what He can do without us;
  - 2. **Overcoming the brokenness we've experienced as a direct result of parental absence during our childhoods requires us to reclaim our identity.**
    - a. **We are not the following:**
      - 1. We are not simply children of parents that didn't want us.
      - 2. We are not simply children of parents that didn't care enough to fulfill their parental obligations to us and invest in us as the realization of their futures.
      - 3. We are not simply the result of a failure to consider all the consequences of a momentary decision for sexual fulfillment;
      - 4. We are not simply the object of our parents' fears and insecurities.
    - b. **Instead, we are products of God's love.**
      - 1. We are more than the strongholds that have tried to keep us trapped and relegated in a minimal existence;

2. We are more than the excuses that our absent parents have given as to why they failed to be the parents that God required them to be;
3. We have value.
4. We have purpose.
5. And we have a solid identity that cannot be extinguished or negated by our parents' failure to be the parents we needed them to be during our childhood;
3. **In order to overcome the brokenness that we've experienced as a direct result of our parents' absence from our childhoods we must recognize the strength we can derive from our history:**
  - a. **There are two ways of viewing life's situations:**
    1. Victim; or
    2. Victor
  - b. **The victim sees and understands life as something that he or she has no control over;**
    1. This person lives his or her life subject to the whims of life;
    2. Wherever life takes him or her is where this person finds himself or herself.
    3. This individual believes that he or she possess absolutely no power or ability to change the present aspects of his or her life.
    4. Instead, life is the actor acts upon the individual; he or she is merely a receiver;
    5. The different aspects of life have broken this person.
    6. As such, he or she can't envision living life in any way expect in brokenness;
    7. They have given up;
    8. They have resolved that things are just the way that they are and they won't ever change;
  - c. **The victor sees and understands life as something which he or she has the power to influence;**
    1. This person is typically unwilling to accept life as it is;
    2. This individual believes that in spite of what he or she is currently dealing with, there is more to life than its instant presentation;
    3. He not only believes that there is more that life has to offer, he also believes that he has the ability to acquire that more from life.
    4. This individual is the actor and life is the thing to be acted upon.
    5. This individual also believes that the keys to his or her future success lie in the lessons learned from his or her history;



6. He realizes that the tribulations he has experienced during his life did not kill him.
7. They may have hurt him and injured him.
8. But they didn't kill him.
9. He realized that he survived the worse that life could through at him.
10. With this knowledge, this individual is unwilling to expect anything less than the best from life.
11. So, he takes the brokenness he's experienced and begins the process of transforming it into wholeness.
- d. **There is strength in our experiences;**
  1. **This is especially so when we enter into fellowship with another person who also understands that we derive strength from our experiences;**
  2. **This person doesn't necessarily have to have also grown up with an absent parent;**
  3. **Rather, what is necessary is for this person to internalize the truth that his or her history provides a foundation upon which we can create a better future as well as the motivation to transform himself or herself and others from victims to victors;**

- III. Homework assignment for persons that have previously indicated that they ***ARE*** currently experiencing brokenness as adults because of parental absence during their childhoods:
- A. Please indicate whether or not you have felt and/or continue to feel responsible for your parent's absence during your childhood;
  - B. If you indicated that you have felt and/or do feel responsible for your parent's absence during your childhood, please identify how you feel responsible for such absence. When answering this question, please also provide the following information:
    1. What actions do you perceive you committed or did not commit as a child that led to your parent absenting himself or herself from your childhood;
    2. Whether or not the absent parent articulated any reason or rationale for his or her absence during your childhood that identifies you as a source or cause for his or her absence (e.g. "The reason why your father abandoned us is because he felt that you \_\_\_\_\_,"; "Your mother left you on my doorstep because she stated that you \_\_\_\_\_," and etc.);
    3. How the burden of such perceived responsibility affected you during your childhood in terms of self-perception, personal development, relationships with others and attainment of personal goals and/or aspirations;
    4. How the burden of such perceived responsibility currently affects you as an adult in terms of self-perception, personal development,

- relationships with others and attainment of personal goals and/or aspirations;
5. Whether or not you still believe that you are responsible in some way for your parent's absence during your childhood **AFTER** participating in this week's educational module;
- C. Please identify the strongholds of brokenness that have impacted and/or do currently impact your life as a direct result of experiencing parental absence during your childhood;
1. Please indicate if there are any specific thoughts you think and/or emotions you feel that result directly from the identified strongholds;
  2. If you indicated that there are specific thoughts you think and/or emotions you feel that result directly from the identified strongholds, please identify what these thoughts and/or emotions are;
  3. Please indicate how these strongholds affected your self-perception as a child (i.e. did these strongholds cause you to experience low self-confidence, to question your purpose and self-worth, to doubt your ability, to retreat from taking advantage of opportunities, to shun away from developing relationships with other persons and etc.);
  4. If these same strongholds currently affect you as an adult, please indicate how;
  5. Please also indicate whether or not the way these strongholds affect your self-perception as an adult is different from the way they affected your self-perception as a child;
  6. If these strongholds affect you different as an adult than they did as a child, please indicate how they currently affect you;
  7. Do these identified strongholds provoke the sorrow and/or grief that you identified in your previous homework assignment was connected to the parental absence you've experienced during your childhood?
  8. If so, please describe—in detail—how these strongholds provoke your sorrows and/or griefs;
- D. Please indicate whether or not you currently utilize any self-affirmations to reclaim for yourself and/or to remind yourself that you are more than the brokenness you have experienced and/or you're currently experiencing as a direct consequence of parental absence during your childhood;
1. If you don't currently utilize any self-affirmations, please identify moments and experiences from your personal history that can serve as bases to create positive affirmations and encouragements for yourself;
  2. If you do currently utilize self-affirmations, please identify what these affirmations are;
  3. Please also identify how these affirmations encourage you (i.e. how do they make you feel; do they affect your thought-processes as well as your emotions; and etc.)
  4. Please also indicate whether or not the information received during this educational module changed the self-affirmations that you currently utilize and/or how you utilize them;

5. If the instant educational module changed yourself affirmations and/or the way you utilize them, please identify how;

- IV. Homework assignment for persons that have previously indicated that they ***ARE NOT*** currently experiencing brokenness as adults because of parental absence during their childhoods:
  - A. Utilizing the same family member or friend that you identified as you engaged in last week's focused journaling assignment, please indicate whether or not that person shared with you that he or she felt and/or continues to feel responsible for his or her parent's absence during that individual's childhood;
  - B. If this individual has indicated that he or she has felt and/or does continue to feel responsible for his or her parent's absence during that person's childhood, please identify how this person feels responsible for such absence. When answering this question, please also provide the following information:
    1. What actions does this individual perceive he or she committed or did not commit as a child that led to his or her parent absenting himself or herself from that person's childhood;
    2. Whether or not the absent parent articulated any reason or rationale for his or her absence during this individual's childhood that identifies that person as a source or cause for his or her absence (e.g. "The reason why your father abandoned us is because he felt that you \_\_\_\_\_,"; "Your mother left you on my doorstep because she stated that you \_\_\_\_\_," and etc.);
    3. How this identified individual believes that the burden of such perceived responsibility affected him or her during his or her childhood in terms of self-perception, personal development, relationships with others and attainment of personal goals and/or aspirations;
    4. How the same person believes that the burden of such perceived responsibility currently affects him or her as an adult in terms of self-perception, personal development, relationships with others and attainment of personal goals and/or aspirations;
    5. Having participated in this week's educational module and receiving the information disseminated therein, how would you assist this same individual address the belief that he or she is responsible in some way for his or her parent's absence during that person's childhood;
  - C. Based on your interactions with this same family member or friend previously identified, please indicate whether or not you are able to recognize and identify the strongholds of brokenness that have impacted and/or do currently impact this person's life as a direct result of experiencing parental absence during his or her childhood;

1. If you are able to recognize and identify the strongholds of brokenness in this person, please indicate what strongholds this person is currently experiencing;
  2. Please indicate if this person has shared with you any specific thoughts thought and/or emotions felt that this individual believes is a direct result of the identified strongholds;
  3. If this individual has revealed to you that there are specific thoughts thought and/or emotions felt because of the identified strongholds, please identify what these thoughts and/or emotions are;
  4. Based on your interaction with and observation of this identified person, please indicate how these strongholds have affected his or her self-perception (i.e. did these strongholds cause you to experience low self-confidence, to question your purpose and self-worth, to doubt your ability, to retreat from taking advantage of opportunities, to shun away from developing relationships with other persons and etc.);
  5. Please indicate whether or not the strongholds that you have recognized and identified within this individual provoke him or her to feel sorrow and/or grief when thinking or speaking about the parental absence he or she experienced during that person's childhood?
  6. Please also indicate whether or not this person believes that the brokenness he or she is currently experiencing provokes him or her to feel sorrow and/or grief when thinking or speaking about the parental absence he or she experienced during that person's childhood?
  7. If the answer is "affirmative" for either Question 5 or 6, please describe—in detail—how these strongholds provoke this person's sorrows and/or griefs;
- D. Please indicate how you would utilize any affirmations to assist this identified person to reclaim for himself or herself and/or to remind himself or herself that this individual is more than the brokenness he or she has experienced and/or is currently experiencing as a direct consequence of parental absence during his or her childhood;
1. What moments and experiences from this individual's personal history would you encourage them to use as a basis to create positive affirmations and encouragements for himself or herself;
  2. How would you help this person understand the value of utilizing self-affirmations to address the strongholds of brokenness affecting him or her.

***BREAKING BROKENNESS:***  
*A MENTORSHIP TRAINING PROGRAM*

**Part Two:**  
**Reclaiming Our Identity,  
Value and Purpose**

## ***PSALM 147:3 (NRSV):***

**<sup>3</sup> [God] heals the brokenhearted, and binds up their wounds.**

### **The responsibility of parenthood:**

- **The choice to have children is a decision that only parents can make;**
- **We're here—our existence is—on purpose;**
  - We are not a mistake or an accident;
  - God intended for us to have existence and to be here today;
  - ***PSALM 139:14 (NRSV): <sup>14</sup>I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well.***
  - Regardless of how we started life, we all are priceless creations of God given form and function to achieve His will here on earth as it is in the Heavens;

## **The responsibility of parenthood:**

- **Therefore, the responsibility to be a present and active part of a child's life rests solely with the parent, not the child.**
  - Many persons who experienced parental absence during their childhoods believe that they are responsible for their parents failing to fulfill their parental obligations;
- **The truth is that a parent's decision to willfully absent himself or herself from his or her child's life is all about the parent rather than the child;**
  - The child was simply a tool used to justify the parent's reason for failing to fulfill his or her parental obligations;
  - For whatever reason, the parent believed that he or she couldn't be the parent that his or her child needed;

## **The responsibility of parenthood:**

### **Reasons for failing to exercise parental obligations:**

- Birth of child is "accidental"/failure to use contraceptives during sexual intercourse;
- Self-doubt that individual can be the parent that his or her child needs him or her to be;
- Unwillingness to be responsible for the well-being of another individual other than himself or herself;
- Incapable of committing the time, energy and resources necessary to being the parent this child needs because the individual is already a parent to another family of children;

## **The responsibility of parenthood:**

### **Reasons for failing to exercise parental obligations:**

- Incapable of being parent to child due to lifestyle (i.e. prostitute, convicted and imprisoned criminal, hardcore drug addict and etc.);
- Fear that as a parent himself or herself, this individual will repeat the failures and/or mistakes with his or her child that this person's parents committed with him or her;
- Unable to be the parent his or her child needs because this individual is financially incapable of supporting himself or herself and child;

## **The responsibility of parenthood:**

### **• These “reasons” are excuses;**

- They are excuses because none of these “reasons” prevented these individuals from having sexual intercourse and producing children;
- They're simply explanations designed to “excuse and forgive” these individuals from fulfilling the obligations that come along with creating and raising a child;



## What are strongholds?

- The dictionary defines a “stronghold” as a well-fortified place or fortress or a defensible place or a place that is well-defended;
- The Bible defines and identifies a “stronghold” as follows:
  - *PSALM 9:9* (NRSV): <sup>9</sup> The LORD is a stronghold for the oppressed, a stronghold in times of trouble.
  - *PSALM 18:2* (NRSV): <sup>2</sup> The LORD is my rock, my fortress, and my deliverer, my God, my rock in whom I take refuge, my shield, and the horn of my salvation, my stronghold.

## What are strongholds?

- *PSALM 27:1* (NRSV): <sup>1</sup> The LORD is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid?
- *PSALM 94:22* (NRSV): <sup>22</sup> But the LORD has become my stronghold, and my God the rock of my refuge.
- *PROVERBS 10:29* (NRSV): <sup>29</sup> The way of the LORD is a stronghold for the upright, but destruction for evildoers.
- *MARK 5:1 – 5, 9* (NRSV): <sup>5</sup> They came to the other side of the sea, to the country of the Gerasenes. <sup>2</sup> And when [Jesus] had stepped out of the boat, immediately a man out of the tombs with an unclean spirit met Him. <sup>3</sup> He lived among the tombs; and no one could restrain him anymore, even with a chain; <sup>4</sup> for he had often been restrained with shackles and chains, but the chains he wrenched apart, and the shackles he broke in pieces; and no one had the strength to subdue him. <sup>5</sup> Night and day among the tombs and on the mountains he was always howling and bruising himself with stones... <sup>9</sup> Then Jesus asked him, “What is your name?” He replied, “My name is Legion; for we are many.”

## What are strongholds?

- **MARK 9:16 – 18 (NRSV):** <sup>16</sup> [Jesus] asked them, “What are you arguing about with them?” <sup>17</sup> Someone from the crowd answered him, “Teacher, I brought you my son; he has a spirit that makes him unable to speak;<sup>18</sup> and whenever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, but they could not do so.”
- **LUKE 13:10 – 12 (NRSV):** <sup>10</sup> Now [Jesus] was teaching in one of the synagogues on the Sabbath. <sup>11</sup> And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. <sup>12</sup> When Jesus saw her, He called her over and said, “Woman, you are set free from your ailment.”

## Several truths about strongholds:

- **Strongholds are spiritual in nature;**
- **They are identified as such because they’re deep-rooted within a person and it’s difficult to exorcise them from the individual;**
- **This is good and bad because strongholds can be both positive and negative;**
  - God is a spiritual stronghold for persons that live their lives by faith;
  - However, demonic spirits are also strongholds for persons that have been hurt, injured or subjected to trauma that acted as an entryway into those individuals’ souls;

## **How then do we rid ourselves of the spiritual strongholds that develop from parental absence during childhood?**

- **First, we must recognize that strongholds result from our brokenness as well as understanding how these strongholds manifest themselves in our lives;**
- **Second, we must call a spade a spade and recognize these strongholds for what they are: attempts to keep us trapped within brokenness so that we fail to be what God has called us to be;**
- **Third, we break these strongholds by reclaiming our identity, value and purpose;**

## **Reclaiming our identity requires us to know intimately who we are not:**

- **We are not simply children of parents that didn't want us;**
- **We are not simply children of parents that didn't care enough to fulfill their parental obligations to us and invest in us as the realization of their futures;**
- **We are not simply the result of a failure to consider all the consequences of a momentary decision for sexual fulfillment;**
- **We are not simply the object of our parents' fears and insecurities.**

## **Reclaiming our identity requires us to know intimately who we are:**

- We are products of God's love;
- We are more than the strongholds that have tried to keep us trapped and relegated in a minimal existence;
- We are more than the excuses that our absent parents have given as to why they failed to be the parents that God required them to be;
- We have value;
- We have purpose;
- We have a solid identity that cannot be extinguished or negated by our parents' failure to be the parents we needed them to be during our childhood.

## **Breaking the strongholds of brokenness by reclaiming our identity, value and purpose:**

- First, we must never forget nor allow anything to cause us to forget that we are fearfully and wonderfully created by God;
- Second, reclaiming our identity requires us to know intimately who we are and who we are not;
- Third, recognizing and realizing that there is strength in our histories;

## Strength in our histories:

- Our histories enable us to be more than just victims; they empower us to be victors;
- Our histories reveal to us that past adversities including the brokenness we experienced as a direct result of parental absence during our childhoods **DID** **NOT** kill us **NOR** did it prevent us from arriving to this point here;
- Our histories also reveal the abilities and skills we have developed in order to survive in spite of the brokenness that resulted from parental absence during childhood;
- Our histories also reveal that the Lord God Almighty has been with us at every stage of our personal development;
- Our histories allow us to discern like-survivors of the brokenness caused by parental absence during childhood and connect ourselves with them creating a network of shared strength and resources to address this type of brokenness on a global scale;

## **APPENDIX D**

### **FOCUSED JOURNAL ASSIGNMENT, MODULE THREE AND HANDOUT**

***BREAKING BROKENNESS***

Part Three:

My Parent Left Me Holding the Bag!!

**Topic for Focused Journaling**

**GENERAL INSTRUCTIONS:**

Participants will engage in focused journaling two (2) to three (3) times each week. The topic(s) of this weekly journaling exercise will involve questions and/or issues arising out of the weekly educational module. It is therefore important that before the participants attempt to answer these questions and/or address these issues, they have actually seen and/or participated in the underlying educational module for that specific week. Participants will record their answers in the journaling notebooks provided to them. These journaling notebooks will be collected at the end of the six-week mentorship training.

**HOMEWORK ASSIGNMENT A (for those participants that have identified that they *DID* experience parental absence during their childhoods):**

Based on today's educational module, what is your "inner-child"? As you are identifying what your "inner-child" is, please indicate whether or not you experienced any trauma during your childhood that results from or is connected to your parent's absence from your life. If you did experience trauma during your childhood, what kind of trauma was it? How were you injured by the trauma? Does the trauma still affect you as an adult?

How does your inner-child protect you from dangers and threats, whether real or perceived? When answering this question, please also address what those dangers and/or threats are that your inner-child protects you from. How is the protection your inner-child provides triggered? How do you respond to these dangers and/or threats once your inner-child is triggered?

**HOMEWORK ASSIGNMENT B (for those participants that have identified that they *DID NOT* experience parental absence during their childhoods):**

Utilizing the same family member or friend that you have used for the past two journaling assignments, how would you help this person identify his or her "inner-child"? Has this person shared with you any traumatic events he or she has experienced as a direct result of a parent's absence during his or her childhood? If yes, what were those traumatic events? How did the identified traumatic events injure this individual? Do these traumatic events still affect the person today as an adult?

If this person can identify his or her "inner-child" or you are able to identify this person's "inner-child", how does this individual's inner-child protect him or her from dangers and threats, whether real or perceived? When answering this question, please also address what those dangers and/or threats are that this person's inner-child protects him or her

from. How is the protection this individual's inner-child provides triggered? How does this person respond to these dangers and/or threats once his or her inner-child is triggered?



***BREAKING BROKENNESS***

## Educational Module Three

“My Parent Left Me Holding the Bag!!”

**Scripture:** *GENESIS 21:8 – 10 & 14; 22:6 – 12 (NRSV)*

**8** The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. **9** But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. **10** So she said to Abraham, “Cast out this slave woman with her son; for [Ishmael] shall not inherit along with my son Isaac,”...**14** So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with [Ishmael], and sent her away. And she departed, and wandered about in the wilderness of Beer-Sheba.

**6** Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. **7** Isaac said to his father Abraham, “Father!” And he said, “Here I am, my son.” [Isaac asked,] “The fire and the wood are here, but where is the lamb for a burnt offering?” **8** Abraham [answered], “God himself will provide the lamb for a burnt offering, my son.” So the two of them walked on together. **9** When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. **10** Then Abraham reached out his hand and took the knife to kill his son. **11** But the angel of the LORD called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here I am.” **12** He said, “Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.”

**Objective:** To identify how a parent’s absence during participant’s childhood created the brokenness that currently affects that individual as an adult and to disseminate information that enables participant to begin addressing his or her identified brokenness.

**Lesson Plan:**

- I. A Person’s Inner-Child:
  - A. What is a person’s inner-child?
    1. It is not your inner-voice.

- a. Our inner-voice is our self-conscious;
- b. **It's that part of us that forces us to engage in critical self-reflection about our current experiences.**
- c. It helps us analyze these situations and make decisions and reach conclusions about them that substantially affect how the particulars of our present lives play out;
- d. **Our inner-voice will sometimes interact with our inner-child;**
- e. **But they aren't the same aspect of us identified by two different names;**
- 2. **The inner-child is a psychological consequence of an individual experiencing trauma during his or her childhood;**
  - a. **The trauma that the individual experienced as a child is typically substantial;**
  - b. It doesn't matter if the trauma experienced was physical, emotional, mental or sexual in nature;
  - c. **Rather, the significant factor about the trauma experienced is that it substantially interrupted the process of developing naturally, productively and progressively the child into an adult;**
  - d. **This childhood trauma harmed the individual so significantly that an injury (or maybe a set of injuries) were created in and inflicted upon the individual that he or she has never rebounded from;**
  - e. **The inner-child, therefore, becomes a "safe place" for the injured child to hide for the remainder of that person's life;**
- B. **Every person that has experienced brokenness as a direct result of parental absence during his or her childhood has an inner-child;**
  - 1. **Tell-tale sign that we have an inner-child is that when something negative happens to us or we experience a negative situation, we automatically default to the feelings of pain we experienced as children as we dealt with some aspect of our parent's absence during our childhood;**
  - 2. **Our inner-child reveals itself with the intention off "protecting" the individual from experiencing a present harm that feels like and /or closely resembles a past trauma that substantially injured this person;**

## II. The Needs of a Child:

### A. **Biological Needs:**

- 1. Children need clean water to drink and food to eat in order to meet their physical need of sustenance;
- 2. Children need physical rest and exercise in order to ensure healthy physical development;
- 3. Children need clothing to protect their immediate bodies from the many different aspects of nature;

4. Children need housing to protect them from the meteorological elements of nature;
5. Children need continual access to medical care to ensure healthy physical and mental development;

**B. Emotional Needs:**

1. Children need confirmation that they are wanted, that their inclusion within their familial setting was purposeful and that they possess both tangible and intangible value to their parents and other family members;
2. Children need reassurance that they aren't failures just because they experience failure;
3. Children need encouragement as they venture out into the large, unknown outside world;
4. Children need nurturing as they develop physically and emotionally into adults;
5. Children need guidance and support as they grapple with the nuances of societal interaction;
6. Children need assistance in identifying and accepting who they are in a world that bombards them with multiple, conflicting images of manhood and womanhood;
7. Children need love and affection that both affirms that they hold irreplaceable positions within their specific communities and soothes the feelings of rejection they experienced as they interact with persons from other communities;

**C. Educational Needs:**

1. Children need educational systems that encourage growth of their aptitude and ability;
2. Children need educational settings where they can practice the skills necessary for personal survival and professional success;
3. Children need to have age-appropriate educational standards established in order to track the progress of their intellectual, emotional and analytical development;
4. Children need accountability standards that teach them that there are rewards for educational success and consequences for educational failure;

**D. Communal needs:**

1. Every child needs to learn that he or she is part of a community much larger than himself or herself;
2. Every child needs to learn the societal structure of his or her community;
3. Every child needs to learn how to conform his or her thoughts, words and behaviors to both the expressed and implied rules of such community;
4. Every child needs to know intimately what is expected of him or her as a member of such community and what he or she can expect from it in return;

5. Every child needs to understand how his or her presence within such community adds value thereto and that exclusion from said community—regardless if such exclusion is intentional or unintentional—detracts from its overall value;

**E. Spiritual needs:**

1. Every child needs to know that he or she is a wonderful and fearful creation of God;
2. Every child needs to know that God has created them to accomplish specific purpose and imbued them with inherent spiritual value and significance;
3. Every child needs to know his or her place and significance in relation to the other creations of God and to the larger universe;
4. Every child needs to know that God desires to be in relationship with them and that this relationship mutually interactive relationship between them and the Lord;
5. Every child needs to know that it's God's intention for His relationship with that individual to be eternal in nature;

**F. Parental absence during childhood prevents these needs from being met in the child;**

**III. What happens when the needs of a child aren't met?**

**A. We will answer that question by studying the relationships that Abraham shared with his two sons, Ishmael and Isaac;**

1. Ishmael;
  - a. He is Abraham's first son;
  - b. He was conceived when Sarah gave Abraham her maid, Hagar, to him to produce a child surrogately for Abraham and Sarah to raise;
2. Isaac;
  - a. He is Abraham's second son;
  - b. He's the son of the Promise conceived when Abraham was 99 years old and born at a time after Sarah should have undergone menopause;
3. **Abraham abandons both Ishmael and Isaac;**
  - a. **Abraham abandons Ishmael:**
    1. In **GENESIS 21:8 – 10**, Sarah takes issue with Ishmael playing with Isaac;
    2. The scripture informs us that God instructed Abraham to listen to Sarah and he does;
    3. In **GENESIS 21:14**, Abraham puts Ishmael and his mother, Hagar, out of his house forcing them to go live in the wilderness;
    4. When this event occurs, Ishmael is approximately 16 – 17 years old;
  - b. **Abraham abandons Isaac:**

1. In **GENESIS 22:9 – 10**, Abraham binds Isaac with rope with the intention of killing him and using him as the sacrificial animal given to God in a guilt offering;
2. We're not told how old Isaac is at the time of this sacrificial experience at the top of Mount Moriah;
3. He's old enough to be perceptive of his surroundings, to carry the wood for the offering up the side of a mountain and the lack of a sacrificial animal to use for the guilt offering;
4. Isaac experienced Abraham emotionally absenting himself from Isaac's life;

**B. Abraham abandons his children:**

1. **Abraham physically abandons Ishmael while emotionally abandoning Isaac;**
2. **What Ishmael likely felt when Abraham puts him and his mother out of his household to live in the wilderness:**
  - a. Abandoned;
  - b. Betrayed;
  - c. Forsaken for his brother and his brother's mother, Sarah;
  - d. Devalued;
  - e. Angry;
  - f. Jealousy towards his brother, Isaac;
  - g. Murderous intent;
  - h. Disowned/cast out of Abraham's family;
  - i. Uncared for;
  - j. Unloved;
  - k. Unappreciated;
  - l. Disconnected from his father;
  - m. Cheapened;
  - n. Sacrificed for the sake of another person;
3. **Abraham emotionally abandons Isaac;**
4. **However old Isaac was at the time of the Mount Moriah experience, what Isaac likely felt when Abraham attempted to slay him as an offering to Abraham's God:**
  - a. Terrified;
  - b. Confused (i.e. his father has told Isaac that he is the most important thing in Abraham's life, yet Abraham is trying to kill him just to appease a God that Isaac can't see with his eyes or touch with his hands);
  - c. Abandoned;
  - d. Betrayed;
  - e. Forsaken for a God that Isaac can't see with his eyes or touch with his hands;
  - f. Angry;
  - g. Lied to (i.e. Abraham said that the Lord shall provide the sacrificial animal for the offering; it looks like he is the sacrificial animal);

- h. Murderous intent;
  - i. Disconnected;
  - j. Sacrificed for the sake of an intangible entity;
  - k. Disconnected from his father;
- C. **Abraham's actions subjected both sons to trauma that likely created an inner-child in both of them;**
- 1. **Being put out of his father's house and being physically abandoned by Abraham—his own flesh-and-blood father—was likely a traumatic experience for Ishmael;**
    - a. **Anyone who subsequently entered into Ishmael's life and gave any indication that he or she will abandon him was subject to Ishmael's inner-child;**
    - b. We're not given a lot of information about Ishmael after being kicked out of Abraham's household, but our sanctified imagination can envision a very distrustful Ishmael.
    - c. **His inner-child would have viewed those persons closest to him with suspicion and stressful anxiety.**
    - d. It would like have had Ishmael counting down the days until the next person abandoned him just like his father did.
  - 2. **Literally witnessing Abraham bind him so that he couldn't flee or protect himself and raise his knife with the intention of actually killing him had to create a traumatic experience for Isaac.**
    - a. **Isaac likely never trusted anyone else who said that they loved him and had his best interests at heart.**
    - b. We witness this distrust in his marital relationship with his wife, Rebekah, and his sons, Esau and Jacob;
    - c. **His inner-child would automatically view those persons closest to Isaac with suspicion waiting for the slightest indication that their intention was to harm him;**
    - d. **The Mount Moriah sacrifice experience was likely so traumatic to Isaac that anyone that appeared to threaten and/or actually did threaten his physical well-being or life was immediately subject to Isaac's inner-child;**

IV. Homework Assignment A:

- A. Based on today's educational module, what is your "inner-child"?
  - 1. As you are identifying what your "inner-child" is, please indicate whether or not you experienced any trauma during your childhood that results from or is connected to your parent's absence from your life;
  - 2. If you did experience trauma during your childhood, what kind of trauma was it?
  - 3. How were you injured by the trauma?
  - 4. Does the trauma still affect you as an adult?
- B. How does your inner-child protect you from dangers and threats, whether real or perceived?

1. When answering this question, please also address what those dangers and/or threats are that your inner-child protects you from;
2. How is the protection your inner-child provides triggered;
3. How do you respond to these dangers and/or threats once your inner-child is triggered;

V. Homework Assignment B:

- A. Utilizing the same family member or friend that you have used for the past two journaling assignments, how would you help this person identify his or her “inner-child”?
  1. Has this person shared with you any traumatic events he or she has experienced as a direct result of a parent’s absence during his or her childhood;
  2. If yes, what were those traumatic events?
  3. How did the identified traumatic events injure this individual?
  4. Do these traumatic events still affect the person today as an adult?
- B. If this person can identify his or her “inner-child” or you are able to identify this person’s “inner-child”, how does this individual’s inner-child protect him or her from dangers and threats, whether real or perceived?
  1. When answering this question, please also address what those dangers and/or threats are that this person’s inner-child protects him or her from;
  2. How is the protection this individual’s inner-child provides triggered;
  3. How does this person respond to these dangers and/or threats once his or her inner-child is triggered.

***BREAKING BROKENNESS:***  
*A MENTORSHIP TRAINING PROGRAM*

**Part Three:**  
**My Parent Left Me**  
**Holding the Bag!!**



## ***GENESIS 21:8 – 10, 14 (NRSV):***

<sup>8</sup> The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. <sup>9</sup> But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. <sup>10</sup> So she said to Abraham, “Cast out this slave woman with her son; for [Ishmael] shall not inherit along with my son Isaac,”...<sup>14</sup> So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with [Ishmael], and sent her away. And she departed, and wandered about in the wilderness of Beer-Sheba.

## ***GENESIS 22:6 – 12 (NRSV):***

<sup>6</sup> Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. So the two of them walked on together. <sup>7</sup> Isaac said to his father Abraham, “Father!” And he said, “Here I am, my son.” [Isaac asked,] “The fire and the wood are here, but where is the lamb for a burnt offering?” <sup>8</sup> Abraham [answered], “God himself will provide the lamb for a burnt offering, my son.” So the two of them walked on together. <sup>9</sup> When they came to the place that God had shown him, Abraham built an altar there

## ***GENESIS 22:6 – 12 (NRSV):***

and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood. <sup>10</sup> Then Abraham reached out his hand and took the knife to kill his son. <sup>11</sup> But the angel of the LORD called to him from heaven, and said, “Abraham, Abraham!” And he said, “Here I am.” <sup>12</sup> He said, “Do not lay your hand on the boy or do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from me.”

## **What is a person’s inner-child?**

- **It is not your inner-voice;**
  - Our inner-voice is that part of us that forces us to engage in critical self-reflection about our current experiences;
  - Sometimes, it interacts with our inner-child;
  - They are different aspects of us;
- **Our inner-child is a psychological consequence of an individual experiencing trauma during his or her childhood;**
  - Regardless of the form this trauma took, it typically harmed the individual as a child and this harm was substantial;
  - The trauma experienced substantially interrupted the process of a child developing naturally, productively and progressively into an adult;
  - This childhood trauma harmed the individual so significantly that a psychological injury (or maybe a set of injuries) was created in and inflicted upon the individual that has never been healed;
  - The inner-child, therefore, became a “safe place” for the injured child to hide for the remainder of that person’s life;

## **What is a person's inner-child?**

- **Every person that has experienced brokenness as a direct result of parental absence during his or her childhood has an inner-child;**
  - Tell-tale sign of our inner-child is that when something negative happens to us or we experience a problem or predicament, we automatically default to the feelings of pain we experienced as children that result directly from some aspect of our parent's absence during our childhood;
  - Our inner-child reveals itself with the intention of "protecting" us from experiencing a present harm that feels like and/or closely resembles a past trauma that substantially injured us during our childhood;

## **The Needs of a Child:**

- **Biological needs;**
- **Emotional needs;**
- **Educational needs;**
- **Communal needs;**
- **Spiritual needs;**

## **What happens when the needs of a child aren't met?**

- **Failure to meet the developmental needs of a child can be the trauma that creates that person's inner-child;**
- **How Abraham's absence during his sons' childhoods created their inner-children:**
  - Abraham abandons Ishmael;

## **Abraham abandons Ishmael:**

- Ishmael is Abraham's first son;
- In **GENESIS 21:8 – 10**, Sarah takes issue with Ishmael playing with Isaac and wants Abraham to expel Ishmael and his mother, Hagar, from the household;
- The scripture informs us that God instructed Abraham to listen to Sarah and he does;
- In **GENESIS 21:14**, Abraham expels Ishmael and his mother, Hagar, from his household forcing them to live in the wilderness;

## **What happens when the needs of a child aren't met?**

- **Failure to meet the developmental needs of a child can be the trauma that creates that person's inner-child;**
- **How Abraham's absence during his sons' childhoods created their inner-children:**
  - Abraham abandons Ishmael;
  - Abraham abandons Isaac;

## **Abraham abandons Isaac:**

- Isaac is Abraham's second son;
- In **GENESIS 22:9 – 10**, Abraham binds Isaac with rope with the intention of killing him and using him as the sacrificial animal given to God in a guilt offering;
- In **GENESIS 22:11 – 12**, God prevented Abraham from actually killing Isaac and using him as the sacrificial animal for the guilt offering;
- However, the traumatic event has occurred and impacted Isaac;

## **What happens when the needs of a child aren't met?**

- **Failure to meet the developmental needs of a child can be the trauma that creates that person's inner-child;**
- **How Abraham's absence during his sons' childhoods created their inner-children:**
  - Abraham abandons Ishmael;
  - Abraham abandons Isaac;
  - The creation of Ishmael's inner-child;

## **The creation of Ishmael's inner-child:**

- **Abraham physically abandons Ishmael;**
- **The trauma Ishmael likely felt when Abraham expelled him and his mother from the Abraham household to live in the wilderness:**
  - Abandoned;
  - Betrayed;
  - Forsaken by his father for his brother, Isaac, and Isaac's mother, Sarah;
  - Devalued;
  - Angry;
  - Jealousy towards Isaac;
  - Murderous intent;

## **The creation of Ishmael's inner-child:**

- **The trauma Ishmael likely felt when Abraham expelled him and his mother from the Abraham household to live in the wilderness (cont'd):**

- Disowned/cast out of Abraham's family;
- Uncared for;
- Unloved;
- Unappreciated;
- Disconnected from his father and his family;
- Cheapened;
- Sacrificed for the sake of Sarah's insecurity, jealousy and envy;

## **What happens when the needs of a child aren't met?**

- **Failure to meet the developmental needs of a child can be the trauma that creates that person's inner-child;**
- **How Abraham's absence during his sons' childhoods created their inner-children:**
  - Abraham abandons Ishmael;
  - Abraham abandons Isaac;
  - The creation of Ishmael's inner-child;
  - The creation of Isaac's inner-child;

## **The creation of Isaac's inner-child:**

- **Abraham emotionally abandons Ishmael;**
- **The trauma Isaac likely felt when Abraham intended to kill him and use him as an offering to on Mount Moriah:**
  - Terrified;
  - Confused (i.e. Abraham likely told Isaac that he was most important thing in Abraham's life but now Abraham intended to kill him);
  - Abandoned
  - Betrayed;
  - Forsaken for a God that Isaac can't see with his eyes or touch with his hands;

## **The creation of Isaac's inner-child:**

- **The trauma Isaac likely felt when Abraham intended to kill him and use him as an offering to on Mount Moriah (cont'd):**
  - Angry;
  - Lied to (i.e. Abraham told him that the Lord shall provide the sacrificial animal for the offering; Isaac never figured that he was that sacrificial animal);
  - Murderous intent;
  - Disconnected from his father, Abraham;
  - Sacrificed for the sake of something he couldn't understand;



## **What happens when the needs of a child aren't met?**

- **Abraham's actions subjected both sons to trauma that likely created an inner-child in both of them;**
  - Being put out of his father's house and being physically abandoned by his father Abraham was a traumatic experience for Ishmael;
  - Literally witnessing Abraham bind him so that he couldn't flee or protect himself and observing his father raise his knife with the intention of actually killing him created a traumatic experience for Isaac.

## **Abraham's actions subjected both sons to trauma that likely created an inner-child in both of them;**

- **Literally witnessing Abraham bind him so that he couldn't flee or protect himself and observing his father raise his knife with the intention of actually killing him created a traumatic experience for Isaac.**
  - Isaac likely never trusted anyone else who said that they loved him and had his best interests at heart;
  - Isaac would automatically view those persons closest to him with suspicion waiting for the slightest indication that their intention was to harm him;
  - The Mount Moriah sacrifice experience was likely so traumatic to Isaac that anyone that appeared to threaten and/or actually did threaten his physical well-being or life was immediately subject to Isaac's inner-child;

## **APPENDIX E**

### **FOCUSED JOURNAL ASSIGNMENT, MODULE FOUR AND HANDOUT**

***BREAKING BROKENNESS***

Part Four:

The Parent I Most Needed as a Child!!

**Topic for Focused Journaling**

**GENERAL INSTRUCTIONS:**

Participants will engage in focused journaling two (2) to three (3) times each week. The topic(s) of this weekly journaling exercise will involve questions and/or issues arising out of the weekly educational module. It is therefore important that before the participants attempt to answer these questions and/or address these issues, they have actually seen and/or participated in the underlying educational module for that specific week. Participants will record their answers in the journaling notebooks provided to them. These journaling notebooks will be collected at the end of the six-week mentorship training.

**HOMEWORK ASSIGNMENT A (for those participants that have identified that they *DID* experience parental absence during their childhoods):**

Based on today's educational module, you will create your Good Parent Archetype. As you're creating your Good Parent Archetype, please indicate the biological minimum amount of parenting that you feel you needed as a child to develop and transition holistically into an adult. While constructing your Good Parent Archetype, please identify what skills and abilities this archetype will possess and utilize to address the psychological and emotional needs created by the brokenness that you have identified in previous journaling assignments. Please also indicate how this archetype nurtures and heals the wounds caused by your actual parent's absence during your childhood. After creating this Good Parent archetype, identify, if you can, that person or persons that most closely resemble the created archetype.

**HOMEWORK ASSIGNMENT B (for those participants that have identified that they *DID NOT* experience parental absence during their childhoods):**

Utilizing the same family member or friend that you have used for the past two journaling assignments, how would you help this person create his or her Good Parent Archetype. As you're assisting this individual create his or her Good Parent Archetype, please indicate the biological minimum amount of parenting that you believe this person will need in order transition his or her inner-child holistically into an adult. While assisting this person construct his or her Good Parent Archetype, please identify what skills and abilities this archetype will possess and utilize to address the psychological and emotional needs created by the brokenness that you have identified in this individual in previous journaling assignments. Please also indicate how this archetype will nurture and heal the wounds that this person has experienced because his or her actual parent was absent during this individual's childhood.

***BREAKING BROKENNESS***  
 Educational Module Four  
 “The Parent I Most Needed as a Child!!”

**Scripture:** *PSALM 27:10 (NLT):*

**10 Even if my father and mother abandon me, the LORD will hold me close.**

**Objective:** To inform the project participants of the psychological need every person has for a Good Parent archetype and how an individual’s nurturing Good Parent archetype balances his or her protective inner-child.

**Lesson Plan:**

- I. Good Parent Archetype:
  - A. What is an Archetype?
    1. An archetype is the larger-than-life patterns that we, as human beings, imperfectly embody;
      - a. It is considered “larger-than-life” because it is usually broader than any one expression of it;
      - b. It is a psychological tool that helps us aspire to be more than what we are currently;
    2. Everyone has an archetype;
      - a. Comic book superheroes, athletes and famous entertainers serve as archetypes for children and teenagers;
      - b. Adults have archetypes too;
        1. Both men and women have a certain type of archetype that we desire our spouses and mates to be;
        2. Depending on what our personal interests and preferences are will help inform us what our archetypes are;
          - a. A typical archetype for men is the male who’s ruggedly handsome, physically fit, professionally successful, sexually enticing and every woman’s fantasy;
          - b. A typical archetype for women is the woman who’s ungodly beautiful, a perfect size 3 that can eat anything she wants without gaining an ounce, professionally successfully, sexually appealing and the woman every man dreams about marrying;
    3. Over the course of our lives, archetypes show up again and again.
      - a. Our archetypes change as we change;
      - b. What was sufficient to motivate us to experience greater as children isn’t what necessarily motivates us to experience greater as adults;

3. **While we never fully become the archetypes we hold in high esteem, we continue to use these archetypes as standards of what we wish to become ideally;**
    - a. Becoming our archetypes serves as motivation to keep striving for bigger and better;
    - b. Our archetypes continually remind us that there's more out there for us to become and experience;
- B. What is a Good Parent Archetype?**
1. **The Good Parent Archetype is a parental blueprint that gets turned on or becomes operative when a person encounters parenting that meets a predetermined biological minimum;**
    - a. The Good Parent Archetype is typically image we have in our minds of the "perfect" parent;
  2. **Ideally, a person's parents would embody the Good Parent Archetype;**
    - a. But this isn't always the case;
    - b. **Quite often, an individual's Good Parent Archetype is a parental image greater than his or her parent;**
    - c. **This is the case when the issue on the table is parental absence;**
      1. Very rarely does an absent parent embody a person's Good Parent Archetype;
      2. A parent's consistent and continual presence in the life of a child is typically necessary to engender the notion that this parent is or was a "good parent";
      3. An absent parent isn't the poster image of the Good Parent Archetype;
- C. Why is it necessary that every person has a Good Parent Archetype?**
1. **The Good Parent Archetype is the individual's lifelong companion that encourages and motivates this person to excel and desire to experience and be more than what he or she is currently;**
  2. **It is the emotional counter-balance to an individual's inner-child;**
    - a. **While the inner-child provokes anxiety and distrust, the Good Parent Archetype encourages calm and trust;**
    - b. **While the inner-child views everyone the individual encounters with suspicion and wariness, the Good Parent archetype sees these persons as opportunities for personal growth and social development;**
- D. What if I don't presently have a Good Parent Archetype?**
1. **It is imperative that anyone who didn't have a Good Parent Archetype during his or her childhood find someone who can and will serve as such for this individual;**
  2. **A Good Parent Archetype is necessary for healing;**
  3. **A person that has experienced brokenness because of parental absence during his or her childhood needs a Good Parent Archetype that assists him or her transition to wholeness;**

- E. Can someone other than my birth parents be my Good Parent Archetype?**
1. **Yes; anyone can serve as a Good Parent Archetype;**
  2. This includes:
    - a. Therapists;
    - b. Spiritual leaders;
    - c. Teachers;
    - d. Close friends;
    - e. Other family members;
    - f. Mentors;
- F. Does acquiring a Good Parent Archetype require anything from me?**
1. **Yes, we must be prepared to deal with the discomfort associated with stirring up old feelings and experiences we have long tried to bury deep down inside of us;**
  2. **We must be prepared to wrestle with feelings of unworthiness, the idea that we don't possess any value to someone else and the difficulty of learning how to trust again after being traumatized by our parents;**
- G. What should I look for in the person that will serve as my Good Parent Archetype?**
1. **Loving:**
    - a. **"<sup>7</sup> Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. <sup>8</sup> Whoever does not love does not know God, for God is love." 1 JOHN 4:7 – 8 (NRSV);**
    - b. **"<sup>16</sup> For God so loved the world that He gave His only Son, so that everyone who believes in Him may not perish but may have eternal life." JOHN 3:16 (NRSV);**
    - c. **"<sup>8</sup> But God proves his love for us in that while we still were sinners Christ died for us." ROMANS 5:8 (NRSV);**
    - d. **The issue isn't simply the ability to love;**
    - e. **It's also the willingness to sacrifice because of such love;**
    - f. **What is our Good Parent Archetype willing to sacrifice in order to demonstrate true love to and for us;**
  2. **Kind:**
    - a. **"<sup>17</sup> The LORD is just in all his ways, and kind in all his doings." PSALM 145:17 (NRSV);**
    - b. **"<sup>4</sup> Love is kind;" 1 CORINTHIANS 13:4 (NRSV);**
    - c. **"<sup>22</sup> By contrast, the fruit of the Spirit is...kindness," GALATIANS 5:22 (NRSV);**
    - d. **"<sup>31</sup> Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, <sup>32</sup> and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you." EPHESIANS 4:31 – 32 (NRSV);**
    - e. **This is kind in the sense of being considerate;**

- f. This is putting another person's interests ahead of our own interests;
3. **Patient:**
- a. "24 And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, patient, 25 correcting opponents with gentleness." *2 TIMOTHY 2:24 – 25* (NRSV);
  - b. "7 Be still before the LORD, and wait patiently for him; do not fret over those who prosper in their way, over those who carry out evil devices." *PSALM 37:7* (NRSV);
  - c. "12 Rejoice in hope, be patient in suffering, persevere in prayer." *ROMANS 12:12* (NRSV)
  - d. This is patience in terms of bearing provocation, annoyance, misfortune, delay, hardship and pain with fortitude and calm and without complaint or anger;
4. **Gentle:**
- a. "28 Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. 29 Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. 30 For my yoke is easy, and my burden is light." *MATTHEW 11:28 – 30* (NRSV);
  - b. "15 A [gentle] answer turns away wrath, but a harsh word stirs up anger... 4 A gentle tongue is a tree of life, but perverseness in [the tongue] breaks the spirit." *PROVERBS 15:1, 4* (NRSV);
  - c. "22 By contrast, the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, 23 gentleness, and self-control. There is no law against such things." *GALATIANS 5:22 – 23* (NRSV);
  - d. "4 I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 making every effort to maintain the unity of the Spirit in the bond of peace." *EPHESIANS 4:1 – 3* (NRSV);
5. **Understanding:**
- a. "5 Great is our Lord, and abundant in power; His understanding is beyond measure." *PSALM 147:5* (NRSV);
  - b. "4 Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. 5 But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed." *ISAIAH 53:4 – 5* (NRSV);
  - c. "7 Cast all your anxiety on him, because he cares for you." *1 PETER 5:7* (NRSV);
  - d. "22 Cast your burden on the LORD, and He will sustain you; He will never permit the righteous to be moved." *PSALM 55:22* (NRSV);

6. **Encouraging:**

- a. “<sup>37</sup>No, in all these things we are more than conquerors through him who loved us.” *ROMANS 8:37* (NRSV);
- b. “<sup>11</sup>Therefore encourage one another and build up each other, as indeed you are doing.” *1 THESSALONIANS 5:11* (NRSV);
- c. “<sup>5</sup>I could encourage you with my mouth, and the solace of my lips would assuage your pain.” *JOB 16:5* (NRSV);
- d. “<sup>28</sup>But charge Joshua, and encourage and strengthen him, because it is he who shall cross over at the head of this people and who shall secure their possession of the land that you will see.” *DEUTERONOMY 3:28* (NRSV);
- e. “<sup>7</sup>Be strong and of good courage. Do not be afraid or dismayed before the king of Assyria and all the horde that is with him; for there is one greater with us than with him. <sup>8</sup>With him is an arm of flesh; but with us is the LORD our God, to help us and to fight our battles.’ The people were encouraged by the words of King Hezekiah of Judah.” *2 CHRONICLES 32:7 – 8* (NRSV);
- f. “<sup>6</sup>Each one helps the other, saying to one another, “Take courage!” <sup>7</sup>The artisan encourages the goldsmith, and the one who smooths with the hammer encourages the one who strikes the anvil, saying of the soldering, “It is good”; and they fasten it with nails so that it cannot be moved.” *ISAIAH 41:6 – 7* (NRSV);
- g. “<sup>11</sup>For I am longing to see you so that I may share with you some spiritual gift to strengthen you— <sup>12</sup>or rather so that we may be mutually encouraged by each other’s faith, both yours and mine.” *ROMANS 1:11 – 12* (NRSV);
- h. “<sup>14</sup>And we urge you, beloved, to admonish the idlers, encourage the fainthearted, help the weak, be patient with all of them.” *1 THESSALONIANS 5:14* (NRSV);

7. **Helpful:**

- a. “<sup>1</sup>God is our refuge and strength, a very present help in trouble.” *PSALM 46:1* (NRSV);
- b. “<sup>54</sup>[The Lord] has helped His servant Israel, in remembrance of his mercy, <sup>55</sup>according to the promise He made to our ancestors, to Abraham and to His descendants forever.” *LUKE 1:54 – 55* (NRSV);
- c. “<sup>7</sup>And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them?” *LUKE 18:7* (NRSV);
- d. “<sup>26</sup>Likewise the Spirit helps us in our weakness; for we do not know how to pray as we ought, but that very Spirit intercedes with sighs too deep for words. <sup>27</sup>And God, who searches the heart, knows what is the mind of the Spirit,



because the Spirit intercedes for the saints according to the will of God.” *ROMANS 8:26 – 27* (NRSV);

- e. “<sup>10</sup> He who rescued us from so deadly a peril will continue to rescue us; on him we have set our hope that he will rescue us again, <sup>11</sup> as you also join in helping us by your prayers, so that many will give thanks on our behalf for the blessing granted us through the prayers of many.” *2 CORINTHIANS 1:10 – 11* (NRSV);
  - f. “<sup>6</sup> As we work together with him, we urge you also not to accept the grace of God in vain. <sup>2</sup> For he says, ‘At an acceptable time I have listened to you, and on a day of salvation I have helped you.’ See, now is the acceptable time; see, now is the day of salvation!” *2 CORINTHIANS 6:1 – 2* (NRSV);
  - g. “<sup>2</sup> How you have helped one who has no power! How you have assisted the arm that has no strength!” *JOB 26:2* (NRSV);
  - h. “<sup>14</sup> But you do see! Indeed you note trouble and grief, that you may take it into your hands; the helpless commit themselves to you; you have been the helper of the orphan.” *PSALM 10:14* (NRSV);
  - i. “<sup>6</sup> In my distress I called upon the LORD; to my God I cried for help. From his temple he heard my voice, and my cry to him reached his ears...<sup>35</sup> You have given me the shield of your salvation, and your right hand has supported me; your help has made me great.” *PSALM 18:6, 35* (NRSV);
8. Empowering:
- a. “<sup>13</sup> I can do all things through Him who strengthens me.” *PHILIPPIANS 4:13* (NRSV);
  - b. “<sup>9</sup> But, as it is written, ‘What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him.’” *1 CORINTHIANS 2:9* (NRSV);
  - c. “<sup>20</sup> Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, <sup>21</sup> to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.” *EPHESIANS 3:20 – 21* (NKJV);
  - d. “<sup>9</sup> [But the Lord] said to me, ‘My grace is sufficient for you, for power is made perfect in weakness.’ So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. <sup>10</sup> Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.” *2 CORINTHIANS 12:9 – 10* (NRSV);
9. Concerned about us:
- a. “<sup>25</sup> Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than

clothing? <sup>26</sup> Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> And can any of you by worrying add a single hour to your span of life? <sup>28</sup> And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not clothed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? <sup>31</sup> Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ <sup>32</sup> For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that you need all these things. <sup>33</sup> But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. <sup>34</sup> So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.” *MATTHEW 6:25 – 34 (NRSV)*;

10. Dependable:

- a. “<sup>18</sup> The LORD is near to all who call on him, to all who call on him in truth.” *PSALM 145:18 (NRSV)*;

***BREAKING BROKENNESS:***  
*A MENTORSHIP TRAINING PROGRAM*

**Part Four:**  
**The Parent I Most Needed**  
**As A Child!!**

## ***PSALM 27:10 (NLT):***

**<sup>10</sup> Even if my father and mother abandon me, the LORD will hold me close.**

## **What is an Archetype?**

- **An archetype is the larger-than-life patterns that we, as human beings, imperfectly embody;**
  - It is a psychological tool that helps us aspire to be more than what we currently are;
  - It is considered “larger-than-life” because it is usually broader than any one expression of it;
- **Everyone has an archetype;**
  - Comic book superheroes, athletes and famous entertainers serve as archetypes for children and teenagers;
  - Adults have archetypes too;

# What is an Archetype?

- **Everyone has an archetype;**
  - Over the course of our lives, archetypes show up again and again.
  - Our archetypes change as we change;
  - What was sufficient to motivate us to experience greater as children isn't what necessarily motivates us to experience greater as adults;
- **While we never fully become the archetypes we hold in high esteem, we continue to use these archetypes as standards of what we wish to become ideally.**

## What is a Good Parent Archetype?

- **The Good Parent Archetype is a parental blueprint that gets turned on or becomes operative when a person encounters parenting that meets a predetermined biological minimum;**
- **Ideally, a person's parents would embody the Good Parent Archetype;**
  - Quite often, an individual's Good Parent Archetype is a parental image greater than his or her parent;
  - This is the case when the issue on the table is parental absence;
  - Very rarely does an absent parent embody a person's Good Parent Archetype;

## **Why is it necessary that every person has a Good Parent Archetype?**

- **The Good Parent Archetype is the individual's lifelong companion that encourages and motivates this person to excel and desire to experience and be more than what he or she is currently;**
- **It is the emotional counter-balance to an individual's inner-child;**
  - While the inner-child provokes anxiety and distrust, the Good Parent Archetype encourages calm and trust;
  - While the inner-child views everyone the individual encounters with suspicion and wariness, the Good Parent archetype sees these persons as opportunities for personal growth and social development;

## **What if I don't presently have a Good Parent Archetype?**

- **It is imperative that anyone who didn't have a Good Parent Archetype during his or her childhood find someone who can and will serve as such for this individual;**
- **A Good Parent Archetype is necessary for healing;**
- **A person that has experienced brokenness because of parental absence during his or her childhood needs a Good Parent Archetype that assists him or her transition to wholeness;**

## **Can someone other than my birth parents be my Good Parent Archetype?**

- **Yes; anyone can serve as a Good Parent Archetype;**
- **This includes: (1) therapists; (2) spiritual leaders; (3) teachers; (4) close friends; (5) other family members and (6) mentors.**

## **Does obtaining a Good Parent Archetype require anything from me?**

- **Yes, we must be prepared to deal with the discomfort associated with stirring up old feelings and experiences we have long tried to bury deep down inside of us;**
- **We must be prepared to wrestle with feelings of unworthiness, the idea that we don't possess any value to someone else and the difficulty of learning how to trust again after being traumatized by our parents;**

## **What should I look for in the person that will serve as my Good Parent Archetype?**

### **What should I look for in the person that will serve as my Good Parent Archetype?**

- **This person should possess a loving character and readily demonstrate love to you as God does;**
- **This person should be kind when interacting with you;**
- **This person should be patient with you understanding that you're currently experiencing a healing process that takes time to achieve;**
- **This person should be gentle as he or she interacts with you;**
- **This person should be understanding;**



## **What should I look for in the person that will serve as my Good Parent Archetype?**

- **This person should constantly encourage you to strive for bigger and better;**
- **This person should be helpful and not harmful to you;**
- **This person should empower you;**
- **This person should show concern for our wellbeing and wholeness;**
- **This person should be dependable;**

## **Good Parent Archetype—A loving character capable of demonstrating Godly love**

- **The issue on the table isn't simply the ability to love;**
  - **Rather, it's the willingness to sacrifice because of such love;**
  - **What is our Good Parent Archetype willing to sacrifice in order to demonstrate true love to and for us?**
- ***1 JOHN 4:7 – 8 (NRSV): “<sup>7</sup> Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. <sup>8</sup> Whoever does not love does not know God, for God is love.”;***

## **Good Parent Archetype—A loving character capable of demonstrating Godly love**

- ***JOHN 3:16* (NRSV): “<sup>16</sup> For God so loved the world that He gave His only Son, so that everyone who believes in Him may not perish but may have eternal life.”;**
- ***ROMANS 5:8* (NRSV): “<sup>8</sup> But God proves his love for us in that while we still were sinners Christ died for us.”;**

## **Good Parent Archetype—Demonstrating kindness**

- **This is kind in the sense of being considerate;**
- **This is putting another person’s interests ahead of our own interests;**
- ***PSALM 145:17* (NRSV): “<sup>17</sup> The LORD is just in all his ways, and kind in all his doings.”;**
- ***1 CORINTHIANS 13:4* (NRSV): “<sup>4</sup> Love is kind;”;**
- ***GALATIANS 5:22* (NRSV): “<sup>22</sup> By contrast, the fruit of the Spirit is...kindness,”;**
- ***EPHESIANS 4:31 – 32* (NRSV): “<sup>31</sup> Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, <sup>32</sup> and be kind to one another, tenderhearted, forgiving one another, as God in Christ has forgiven you.”;**

## Good Parent Archetype—Embodying patience

- This is patience in terms of bearing provocation, annoyance, misfortune, delay, hardship and pain with fortitude and calm and without complaint or anger;
- *2 TIMOTHY 2:24 – 25* (NRSV): “<sup>24</sup>And the Lord’s servant must not be quarrelsome but kindly to everyone, an apt teacher, patient, <sup>25</sup>correcting opponents with gentleness.”;
- *PSALM 37:7* (NRSV): “<sup>7</sup>Be still before the LORD, and wait patiently for him; do not fret over those who prosper in their way, over those who carry out evil devices.”;
- *ROMANS 12:12* (NRSV): “<sup>12</sup>Rejoice in hope, be patient in suffering, persevere in prayer.”;

## Good Parent Archetype—Gentle administration

- This is gentleness in terms of providing compassionate assistance that meets a persons where he or she is and not where we want or believe this individual should be;
- *MATTHEW 11:28 – 30* (NRSV): “<sup>28</sup>Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. <sup>29</sup>Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. <sup>30</sup>For my yoke is easy, and my burden is light.”;
- *PROVERBS 15:1, 4* (NRSV): “<sup>15</sup>A [gentle] answer turns away wrath, but a harsh word stirs up anger... <sup>4</sup>A gentle tongue is a tree of life, but perverseness in [the tongue] breaks the spirit.”;
- *GALATIANS 5:22 – 23* (NRSV): “<sup>22</sup>By contrast, the fruit of the Spirit is ...<sup>23</sup>gentleness.”;

## **Good Parent Archetype—Extending understanding helps heal brokenness**

- This is understanding in terms of relating to another person both empathetically and sympathetically;
- *PSALM 147:5* (NRSV): “<sup>5</sup> Great is our Lord, and abundant in power; His understanding is beyond measure.”;
- *ISAIAH 53:4 – 5* (NRSV): “<sup>4</sup> Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. <sup>5</sup> But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.”;

## **Good Parent Archetype—Extending understanding helps heal brokenness**

- *1 JOHN 2:1* (NRSV): “<sup>2</sup> My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous;”;
- *1 PETER 5:7* (NRSV): “<sup>7</sup> Cast all your anxiety on him, because he cares for you.”;
- *PSALM 55:22* (NRSV): “<sup>22</sup> Cast your burden on the LORD, and He will sustain you; He will never permit the righteous to be moved.”;

## **Good Parent Archetype—The cheerleader that keeps us encouraged**

- This is encouragement in terms of always seeing the best in us regardless of what we see or believe about ourselves as well as never allowing us to settle for less than that best;
- *ROMANS 8:37* (NRSV): “<sup>37</sup> No, in all these things we are more than conquerors through him who loved us.”;
- *1 THESSALONIANS 5:11* (NRSV): “<sup>11</sup> Therefore encourage one another and build up each other, as indeed you are doing.”;

## **Good Parent Archetype—The cheerleader that keeps us encouraged**

- *JOB 16:5* (NRSV): “<sup>5</sup> I could encourage you with my mouth, and the solace of my lips would assuage your pain.”;
- *ISAIAH 41:6 – 7* (NRSV): “<sup>6</sup> Each one helps the other, saying to one another, “Take courage!” <sup>7</sup> The artisan encourages the goldsmith, and the one who smooths with the hammer encourages the one who strikes the anvil, saying of the soldering, “It is good”; and they fasten it with nails so that it cannot be moved.”;
- *ROMANS 1:11 – 12* (NRSV): “<sup>11</sup> For I am longing to see you so that I may share with you some spiritual gift to strengthen you— <sup>12</sup> or rather so that we may be mutually encouraged by each other’s faith, both yours and mine.”;

## Good Parent Archetype—Do no harm; rather, help me

- This is help in terms of assisting us to be better by the end of today than we were when today began;
- *PSALM 46:1* (NRSV): “<sup>1</sup>God is our refuge and strength, a very present help in trouble.”;
- *LUKE 1:54 – 55* (NRSV): “<sup>54</sup> [The Lord] has helped His servant Israel, in remembrance of his mercy, <sup>55</sup> according to the promise He made to our ancestors, to Abraham and to His descendants forever.”;
- *JOB 26:2* (NRSV): “<sup>2</sup>How you have helped one who has no power! How you have assisted the arm that has no strength!”;
- *PSALM 18:6, 35* (NRSV): “<sup>6</sup>In my distress I called upon the LORD; to my God I cried for help. From His temple He heard my voice, and my cry to Him reached His ears...<sup>35</sup> You have given me the shield of your salvation, and your right hand has supported me; your help has made me great.”;

## Good Parent Archetype—Because I am somebody, yes, I can!!

- This is empowering in terms of enabling us to be the healed, whole disciples and stewards that actually bring glory to God’s name through our honest service;
- *PHILIPPIANS 4:13* (NRSV): “<sup>13</sup>I can do all things through Him who strengthens me.”;
- *1 CORINTHIANS 2:9* (NRSV): “<sup>9</sup>But, as it is written, ‘What no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him.’”;
- *EPHESIANS 3:20 – 21* (NKJV): “<sup>20</sup> Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, <sup>21</sup> to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.”;
- *2 CORINTHIANS 12:9 – 10* (NRSV): “<sup>9</sup> [But the Lord] said to me, ‘My grace is sufficient for you, for power is made perfect in weakness.’ So, I will boast all the more gladly of my weaknesses, so that the power of Christ may dwell in me. <sup>10</sup> Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.”;

## **Good Parent Archetype—God’s mind ran on us!!**

- This is concern in terms of keeping us on the forefront of his or her mind and constantly thinking about as well as praying that God would allow us to be the best us that we can be for Him;

## **Good Parent Archetype—God’s mind ran on us!!**

- *MATTHEW 6:25 – 34* (NRSV): “<sup>25</sup> Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> And can any of you by worrying add a single hour to your span of life? <sup>28</sup> And why do you worry about clothing?

### **Good Parent Archetype—God’s mind ran on us!!**

- **Consider the lilies of the field, how they grow; they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not clothed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? <sup>31</sup> Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ <sup>32</sup> For it is the Gentiles who strive for all these things; and indeed your heavenly Father knows that**

### **Good Parent Archetype—God’s mind ran on us!!**

- **you need all these things. <sup>33</sup> But strive first for the kingdom of God and his righteousness, and all these things will be given to you as well. <sup>34</sup> So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.”;**



## **Good Parent Archetype—You can count on me!!**

- **This is dependability in terms of one's integrity and doing exactly as we say and promise;**
- ***PSALM 145:18* (NRSV): “<sup>18</sup> The LORD is near to all who call on him, to all who call on him in truth.”;**

**APPENDIX F**

**FOCUSED JOURNAL ASSIGNMENT, MODULE FIVE, LYRICS AND**

**HANDOUT**

***BREAKING BROKENNESS***

Part Five:

Mom...Dad...There's Something I need to Say!!

**Topic for Focused Journaling**

**GENERAL INSTRUCTIONS:**

Participants will engage in focused journaling two (2) to three (3) times each week. The topic(s) of this weekly journaling exercise will involve questions and/or issues arising out of the weekly educational module. It is therefore important that before the participants attempt to answer these questions and/or address these issues, they have actually seen and/or participated in the underlying educational module for that specific week. Participants will record their answers in the journaling notebooks provided to them. These journaling notebooks will be collected at the end of the six-week mentorship training.

**HOMEWORK ASSIGNMENT A (for those participants that have identified that they *DID* experience parental absence during their childhoods):**

Based on today's educational module, you will confront your absent parent virtually. When you confront your absent parent, you will articulate to this parent how his or her absence during your childhood led to the brokenness that ultimately created your inner-child. This articulation will include the consequences that you are currently experiencing as an adult. You will utilize the Good Parent archetype you have created for yourself to share with your absent parent the information and methodologies that you are utilizing and/or will utilize to address your brokenness. To the best of your ability, you will utilize your Good Parent archetype to extend forgiveness to your absent parent for absenting himself or herself from your childhood as well as for creating the brokenness that you have experienced during both your childhood and adulthood.

**HOMEWORK ASSIGNMENT B (for those participants that have identified that they *DID NOT* experience parental absence during their childhoods):**

Utilizing the same family member or friend that you have used for the past two journaling assignments, you will help this person virtually confront his or her absent parent. When helping this person confront his or her absent parent, you will also help this family member or friend articulate to his or her parent how that parent's absence during childhood led to the brokenness that ultimately created this individual's inner-child. This articulation will include the consequences that this family member or friend is currently experiencing as an adult. You will assist this person in utilizing his or her Good Parent archetype to share with his or her absent parent the information and methodologies that this family member or friend is utilizing and/or will utilize to address his or her brokenness. Please articulate how you will assist this same family member or friend utilize his or her Good Parent archetype to extend forgiveness to this person's absent parent for absenting himself or herself from the family member's or friend's childhood as well as

for creating the brokenness that this individual has experienced during both childhood and adulthood.

***BREAKING BROKENNESS***

## Educational Module Five

“Mom...Dad...There’s Something I Need to Say!!”

**Scripture:** *EPHESIANS 4:25 (NRSV):*

**25 So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another.**

**Objective:** To facilitate the participant’s healing process by providing this individual with the psychological tool of confrontation that he or she may utilize to release the pent-up frustration, anger and pain this person feels toward his or her absent parent.

- I. The psychological tool of confrontation:
  - A. What is confrontation?
    1. **In psychology, confrontation is a technique used in group therapy where an individual is forced to recognize one’s shortcomings and all possible consequences that arise out of those identified shortcomings;**
      - a. **Typically, this technique is focused on one person from the larger group;**
      - b. **The group forces this person to conduct a self-analysis with the goal of having him or her initiate self-corrective conduct in order to avoid any and all possible consequences associated with the self-identified shortcomings;**
      - c. **The members of this identified group serve as “barrier walls” that prevent the subject person from running away mentally and emotionally from the realities of such confrontation;**
    2. **Confrontation in instant context:**
      - a. **Confrontation—as has been previously defined—cannot be used without first being modified;**
      - b. **The persons to be confronted about their shortcomings are our absent parents;**
      - c. **They purposefully absented themselves from our lives forcing us to experience the brokenness that we have;**
      - d. **Actually confronting these absent parents regarding their parental shortcomings is virtually impossible for many participants largely because these parents are physically absent from our lives (i.e. never knew the identity of our parents; while we knew identity of parents, we never met them; and etc.);**
      - e. **While the parental absence that some participants experienced as children was initially emotional, life has now physically estranged us from our emotionally-absent parents (i.e. parents**

are now deceased; physical, mental and/or emotional health of parent has declined to such degree that they are no longer mentally competent in order to be confronted; and etc.);

- f. **Therefore, the psychological tool of confrontation shall be modified in the following way: confrontation within our present context shall occur virtually where if we did have the chance to confront our absent parents about their parental shortcomings, how would we go about confronting them;**
- B. Why do we use this psychological tool to address the brokenness that results directly from parental absence during our childhoods?
  1. **A primary reason for utilizing this tool is that the child whose parent(s) were absent during his or her childhood has never had an outlet for expression;**
    - a. **There was anger and pain felt by the child because his or her parents was absent during that individual's childhood;**
      1. There were expectations that the child had for the parent that were never met;
      2. There were developmental needs that went unmet because the parent was absent during an individual's childhood;
      3. The child never experienced the love that he or she needed both biologically and emotionally from the absent parent;
      4. The parent's absence created a longing within the child for a love withheld from them.
    - b. **This child was never able to express the anger and pain he or she felt growing up without the absent parent-in-question exactly because that parent was absent;**
      1. A child wouldn't have likely had the mental faculties to adequately express the hurt, anger and pain he or she felt growing up without his or her parent;
      2. However, an adult does have that ability;
      3. The problem is that this same person still cannot express such hurt, anger and pain because that same parent remains absent during his or her adulthood.
      4. Virtual confrontation, therefore, provides the outlet for the participant to make this needed expression;
  2. **Confronting absent parent about failure to exercise parental responsibilities provides this participant with the freedom needed to address brokenness;**
    - a. **Virtual confrontation allows the broken individual to speak directly to the absent parent responsible for his or her brokenness;**
      1. It allows us to point out to our parents with specificity how their absence from our childhoods affected us;
      2. It permits us to locate responsibility for their parental failure in our parents;

- b. **It enables us to release the negative emotional energy created within us as a consequence of parental absence during childhood;**
        - 1. We're able to release both physically and emotionally the mental burden and baggage acquired directly from the brokenness we experienced during our childhoods;
- C. **How do we utilize virtual confrontation to implement the healing process that addresses our brokenness?**
  - 1. **First, we rely upon our Good Parent archetype to virtually confront our absent parents;**
    - a. **Addressing anything related to our absent parents instantly provokes our inner-child;**
      - 1. Our inner-child will do whatever it needs to do in order to protect us;
      - 2. This includes shying away from confronting our absent parents about why they were absent during our childhoods;
    - b. **Our Good Parent archetypes stand between our inner-child and our absent parents during this virtual confrontation as a safety barrier preventing our absent parents from causing us anymore harm;**
    - c. **This archetype also prevents our inner-child from being so overprotective that the healing process designed to address our brokenness is hindered, delayed or interrupted;**
    - d. **In other words, our Good Parent archetype serves as a mental and emotional referee during this virtual confrontation of our absent parents;**
  - 2. **Second, we articulate to our absent parents what their shortcomings are as parents with the intent of encouraging them to reveal to us why they absented themselves from our childhoods;**
    - a. **We have to give serious consideration to what is it that we need to hear our absent parents say;**
      - 1. Why exactly did this parent absent himself or herself from our childhood;
      - 2. Regardless of the answer this parent gives, why was absenting himself or herself the only logical answer that he or she could conceive of;
      - 3. What was so difficult about exercising parental responsibility during our childhood that he or she avoided his or her role as our parent;
  - 3. **Third, we must prepare ourselves to receive a non-informative response from our absent parents;**
    - a. **Because we're confronting our absent parents virtually, there is the very high likelihood that our absent parents will not respond as we want them to;**

- b. **For many of us, these parents won't respond because there's no image of these absent parents capable of responding;**
  - 1. Identity of absent parents isn't known and hasn't ever been revealed;
  - 2. Absent parents are now deceased;
  - 3. Absent parents are so far estranged from us physically that it's virtually impossible to perceive mentally that we would ever have the chance to confront them about their absence during our childhood;
- c. **For others of us, these parents won't respond informatively because they really don't have legitimate or justifiable reasons for absenting themselves from our childhoods;**
  - 1. Many absent parents haven't taken the time to ask themselves why they absented themselves from our childhoods;
  - 2. They haven't looked at the historical reasons or bases for willfully removing themselves from our lives;
  - 3. They haven't considered the mental, emotional or psychological ramifications of the decision not to fulfill their parental responsibilities to us;
  - 4. Because they haven't take the time to engage in this self-analysis and reflection, our absent parents likely won't have the information we're seeking from them to help us come to terms with their absence from our childhoods;
  - 5. This raises the question: can we move forward with healing our brokenness and restoring our wholeness without receiving this needed information from our absent parents;
- 4. **Fourth, we must realize that this virtual confrontation is our opportunity to say to our absent parents that which we've always wanted to say to them;**
  - a. What is it that we really want to say to our absent parent;
  - b. What is it that we have always wanted to share with the parent about his or her failure to exercise his or her parental responsibility over us as his or her child;
  - c. Whatever it is that we've felt through the years about growing up without our parent(s) is what we need to convey in this moment of confrontation;
- 5. **Fifth, we must also realize that this virtual confrontation is a means for us to vocalize what we're currently feeling as adults;**
  - a. Virtual confrontation allows us, the participants, to vent;
  - b. This venting has to help and not harm;
  - c. It has to allow us to release the negative energy we've been carrying for years and to engage in the healing process necessary to address the brokenness that we have experienced and currently suffer from.



***LET IT GO!!***

By Kirk Franklin featuring Toby Mac and Sonny

**Verse One:**

My mama gave me up when I was four years old.  
 She didn't destroy my body; she killed my soul.  
 Now it's cold, 'cause I'm sleeping in my back seat.  
 Understand the spirit's willing but my flesh is weak,  
 (Let him speak) Let me speak!!  
 I never had a chance to dream;  
 Ten years old and finding love in dirty magazines,  
 Miss December, you remember, I bought you twice.  
 Now, I'm thirty plus and still paying the price.  
 Had a sister I barely knew,  
 Kind of got separated by the age of two.  
 Same mama different daddy so we couldn't fake it;  
 I saw my sister's daddy beat her in the tub naked.  
 Take it serious the demons in a man's mind;  
 The same man with rape charges, now he's doing time.  
 Crack followed and like daddy, prison thirteen years.  
 Haven't seen her but she's straight up tears for fears.

**Chorus One:**

Shout!!  
 Shout!!  
 Let it all out!!!  
 These are the things I can do without!!  
 So, come on!!  
 I'm talking to you!!  
 So, come on!!

**Verse Two:**

Sex was how I made it through.  
 Without someone to teach you love, what else is there to do?  
 So where I'm from, they call you gay, say you ain't a man,  
 Show them you ain't a punk, get all the girls you can.  
 A simple plan that still haunts me even now today.  
 Back to seventeen and got a baby on the way.  
 No G.E.D., all I see is failure in my eyes,  
 If you're listening and remember I apologize.  
 I was raised falling in the church;  
 Made mistakes and heard the Lord's calling in the church,  
 After service, in the parking lot getting high,  
 Wanted to be accepted so bad, I was willing to die.  
 Even tried to tell the pastor, but he couldn't see.  
 Years of low self-esteem and insecurities,

The church taught me how to shout and how to speak in tongues;  
 But preacher, teach me how to live now when the tongue is done!!  
 Help me!!

**Chorus One:**

Shout!!  
 Shout!!  
 Let it all out!!!  
 These are the things I can do without!!  
 So, come on!!  
 I'm talking to you!!  
 So, come on!!

**Refrain One:**

(See...she survivor!! Soul survivor!! World survivor!!)  
 I just wanna let it go!!!  
 (She survivor!! Soul survivor!! World survivor!!)  
 I just wanna let it go!!!  
 (She survivor!! World survivor!! Soul survivor!!)  
 Just wanna let it go!!

**Verse Three:**

Jesus, please!! On my knees, can't you hear my crying?!  
 You said to put it in your hands and Lord, I'm really trying!!  
 You wasn't lying when you said: "You'll reap what you sow!!"  
 Like that night Mama died, hard to let it go.  
 You adopted me;  
 Cared for me;  
 Changed my name.  
 But I cursed at you;  
 Lied to you;  
 Left you pain.  
 It's not strange, I can still see it in my head,  
 To know for hours, you were lying there in that bed,  
 If you're listening to this record,  
 If it's day or night,  
 If your mama still living, treat your mama right!!  
 Don't be like me and let that moment slip away,  
 And be careful 'cause you can't take back what you say.  
 To my real Mama: if you're listening, I'm letting it go!  
 To my father: I forgive you 'cause you didn't know!!  
 Let the pain be preparation for my destiny!!  
 And one more thing, Lord: let my son be a better man than me!!

**Chorus One:**

Shout!!

Shout!!  
Let it all out!!!  
These are the things I can do without!!  
So, come on!!  
I'm talking to you!!  
So, come on!!

***BREAKING BROKENNESS:***  
*A MENTORSHIP TRAINING PROGRAM*

**Part Five:**  
**Mom...Dad...There's Something I**  
**Need to Say!!**

## ***EPHESIANS 4:25 (NRSV):***

**<sup>25</sup> So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another.**

## **THE PSYCHOLOGICAL TOOL OF CONFRONTATION**

# WHAT IS CONFRONTATION?

- **In psychology, confrontation is a technique used in group therapy where an individual is forced to recognize one's shortcomings and all possible consequences that arise out of those identified shortcomings;**
  - Focusing on one person from the larger group, the group forces this person to conduct a self-analysis with the goal of having him or her initiate self-corrective conduct in order to avoid any and all possible consequences associated with the self-identified shortcomings;
  - The members of this identified group serve as “barrier walls” that prevent the subject person from running away mentally and emotionally from the realities of such confrontation;

# WHAT IS CONFRONTATION?

- **Confrontation in Epiphany's context:**
  - Based on previously identified definition, confrontation cannot be used here at Epiphany without first being modified;
  - The persons to be confronted about their shortcomings are our absent parents;
  - Actually confronting these absent parents regarding their parental shortcomings is virtually impossible for many participants largely because these parents are physically absent from our lives (i.e. never knew the identity of our parents; while we knew identity of parents, we never met them; and etc.);
  - While the parental absence that some participants experienced as children was initially emotional, life has now physically estranged us from our emotionally-absent parents (i.e. parents are now deceased; physical, mental and/or emotional health of parent has declined to such degree that they are no longer mentally competent in order to be confronted; and etc.);
  - Therefore, the psychological tool of confrontation shall be modified in the following way: confrontation within our present context shall occur virtually where if we did have the chance to confront our absent parents about their parental shortcomings, how would we go about confronting them;

## **WHY USE CONFRONTATION TO ADDRESS THE BROKENNESS CAUSED BY PARENTAL ABSENCE DURING CHILDHOOD?**

### **1. The child who experienced parental absent during childhood never had an outlet for expression.**

- **The child felt anger and pain because his or her parents was absent during childhood;**
  - There were expectations that the child had for the absent parent that were never met;
  - There were developmental needs in the child that went unmet;
  - The child never experienced the love that he or she needed both biologically and emotionally from the absent parent;
  - The parent's absence created a longing within the child for a love withheld from him or her.

# **1. The child who experienced parental absent during childhood never had an outlet for expression.**

- **This child was never able to express how he or she felt growing up without the absent parent-in-question exactly because that parent was absent;**

- A child wouldn't have likely had the mental faculties to adequately express the hurt, anger and pain he or she felt while growing up without his or her parent;
- However, an adult does have that ability;
- The problem is that this same person still cannot express such hurt, anger and pain because that same parent remains absent during his or her adulthood.
- Virtual confrontation, therefore, provides the outlet for the participant to make this needed expression;

# **2. Confronting absent parent about failure to exercise parental responsibilities provides this participant with the freedom needed to address brokenness;**

- **Virtual confrontation allows the broken individual to speak directly to the absent parent responsible for his or her brokenness;**

- It allows us to point out to our parents with specificity how their absence from our childhoods affected us;
- It permits us to locate responsibility for their parental failure in our parents;



**2. Confronting absent parent about failure to exercise parental responsibilities provides this participant with the freedom needed to address brokenness;**

- **It enables us to release the negative emotional energy created within us as a consequence of experiencing parental absence during childhood;**
  - We're able to release both physically and emotionally the mental burden and baggage acquired directly from the brokenness we experienced during our childhoods;

**HOW DO WE UTILIZE VIRTUAL  
CONFRONTATION TO IMPLEMENT THE  
HEALING PROCESS THAT ADDRESSES OUR  
BROKENNESS?**

## **1. We rely upon our Good Parent archetype to virtually confront our absent parents;**

- Addressing anything related to our absent parents instantly provokes our inner-child;
- Our Good Parent archetypes stand between our inner-child and our absent parents during this virtual confrontation as a safety barrier preventing our absent parents from causing us anymore harm;
- This archetype also prevents our inner-child from being so overprotective that the healing process designed to address our brokenness is hindered, delayed or interrupted;
- In other words, our Good Parent archetype serves as a mental and emotional referee during this virtual confrontation of our absent parents;

## **2. We articulate to our absent parents what their shortcomings are as parents with the intent of encouraging them to reveal to us why they absented themselves from our childhoods;**

- We have to give serious consideration to what is it that we need to hear our absent parents say;
  - Why exactly did this parent absent himself or herself from our childhood;
  - Regardless of the answer this parent gives, why was absenting himself or herself the only logical answer that he or she could conceive of;
  - What was so difficult about exercising parental responsibility during our childhood that he or she avoided his or her role as our parent;

### **3. We must prepare ourselves to receive a non-informative response from our absent parents;**

- **Because we're confronting our absent parents virtually, there is the very high likelihood that our absent parents will not respond as we want them to;**
- **For many of us, these parents won't respond because there's no image of these absent parents capable of responding;**
  - Identity of absent parents isn't known and hasn't ever been revealed;
  - Absent parents are now deceased;
  - Absent parents are so far estranged from us physically that it's virtually impossible to perceive mentally that we would ever have the chance to confront them about their absence during our childhood;

### **3. We must prepare ourselves to receive a non-informative response from our absent parents;**

- **For others of us, these parents won't respond informatively because they really don't have legitimate or justifiable reasons for absenting themselves from our childhoods;**
  - Many absent parents haven't taken the time to ask themselves why they absented themselves from our childhoods;
  - They haven't looked at the historical reasons or bases for willfully removing themselves from our lives;
  - They haven't considered the mental, emotional or psychological ramifications of the decision not to fulfill their parental responsibilities to us;

### **3. We must prepare ourselves to receive a non-informative response from our absent parents;**

- **For others of us, these parents won't respond informatively because they really don't have legitimate or justifiable reasons for absenting themselves from our childhoods;**
  - Because they haven't take the time to engage in this self-analysis and reflection, our absent parents likely won't have the information we're seeking from them to help us come to terms with their absence from our childhoods;
  - This raises the question: can we move forward with healing our brokenness and restoring our wholeness without receiving this needed information from our absent parents;

### **4. We must realize that this virtual confrontation is our opportunity to say to our absent parents that which we've always wanted to say to them;**

- **What is it that we have always wanted to share with the parent about his or her failure to exercise his or her parental responsibility over us as his or her child;**
- **Whatever it is that we've felt through the years about growing up without our parent(s) is what we need to convey in this moment of confrontation;**

**5. We must also realize that this virtual confrontation is a means for us to vocalize what we're currently feeling as adults;**

- **Virtual confrontation allows us, the participants, to vent;**
- **This venting has to help and not harm;**
- **It has to allow us to release the negative energy we've been carrying for years and to engage in the healing process necessary to address the brokenness that we have experienced and currently suffer from;**

**APPENDIX G**  
**MODULE SIX, LYRICS AND HANDOUT**

***BREAKING BROKENNESS!!***

## Educational Module Six

“So, Now What?!”

**Scripture:** **2 CORINTHIANS 5:17 (NLT):**

**17 This means that anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun!**

**Objective:** **To provide project participants with information that will continue to guide them in addressing the brokenness that resulted directly from experiencing parental absence during childhood after the instant mentorship training has concluded.**

- I. Continued utilization of our Good Parent Archetype to address those areas of brokenness in our lives:
  - A. **Creation of our Good Parent Archetype is meant to be a permanent, not temporary, means of addressing the brokenness we have experienced because of parental absence during childhood;**
    1. **Our introduction to the Good Parent Archetype during this mentorship training is meant to expose us to a psychological tool that we can utilize at any time during our lives regardless of where we are or what we’re doing;**
      - a. Good parenting sticks with us all of our lives regardless if the parent that provided such good parent is present with us or even alive;
      - b. The Good Parent Archetype is meant to guide us not simply to wholeness;
      - c. It’s meant to be an ever-present help as we negotiate life;
    2. **He or she should be a source of encouragement and empowerment as well as a source of wisdom and guidance as we encounter new experiences in our lives;**
      - a. Just as we would pick up the telephone and contact a parent in a time of need regardless of what that need is, our Good Parent Archetype should fill the role of that person we turn to when we need confirmation and clarification;
  - B. **As we interact more and more with our Good Parent Archetype, he or she will help us to learn about other areas in our lives where brokenness has impacted us negatively;**
    1. **We have been focused solely on brokenness that arises out of parental absence during childhood;**
    2. **But this type of brokenness isn’t the only type of brokenness there is;**

- a. There are other forms of brokenness that we experience in our lives;
    - b. Some of these forms are extensions of the brokenness because of parental absence during our childhoods.
    - c. But other forms aren't;
    - d. They have independent causes;
  - 3. **A Good Parent Archetype helps us recognize what the other forms of brokenness are that we currently wrestle with;**
    - a. Our Good Parent Archetype helps us both identify and address these other forms of brokenness;
    - b. This archetype also enables us to create a plan of attack for dealing with these other forms of brokenness;
    - c. The whole while, our Good Parent Archetype encourages us to continue to move away from brokenness and towards wholeness;
- II. Continued, ongoing dialogue between and reparative work from our Inner-Child and Good Parent Archetype:
- A. **As stated earlier, addressing the brokenness we're currently wrestling with because of experiencing parental absence during our childhoods requires ongoing interaction with our Good Parent Archetype;**
  - B. **But addressing such brokenness also requires us to spend more time dealing with our Inner-Child;**
    - 1. **Our Inner-Child has been operating within us for a much longer time than has our Good Parent Archetype;**
    - 2. **It is the defense mechanism created by and within our psyche before many of us even knew that we had a psyche;**
    - 3. **It has operated so long within us that for many of us, it's operation occurs on a subconscious level;**
  - C. **Addressing our Inner-Child requires a conscious effort on our part;**
    - 1. **We have to be intentional about overcoming the tendency to withdraw and shy away that our Inner-Child provokes us to take;**
    - 2. **We must bring our Inner-Child into our conscious awareness;**
      - a. We must ask it questions regarding its operation within our lives;
      - b. We must challenge it move beyond suspicion and hostility and to trust and to embrace love once again;
      - c. This is where our Good Parent Archetype comes in;
  - D. **Our Good Parent Archetype constantly and continually manages our Inner-Child's propensity to rush in and protect us at the slightest hint that encountering new people and developing new relationships with these persons will subject us to trauma;**
    - 1. **Our Good Parent Archetype also constantly and continually mediates our Inner-Child's tendency to view other people with suspicion and distrust;**
- III. Growth and Development Accountability Partner:



**A. Difference between a Growth and Development Accountability Partner and a Good Parent Archetype:**

1. We've already learned that our Good Parent Archetype is a psychological tool that allows us to replace our absent parents and the negative impact they've had upon our lives from childhood to adulthood with a parental figure that both provides us with the parental minimum we need for fulfilled living and helps us address the brokenness our parents created within us when they absented themselves from our childhoods;
2. **A Growth and Development Accountability Partner comes along beside us and encourages us to continue to grow into the person that God has called us to be;**
  - a. **Our growth and development isn't simply limited to addressing the brokenness that we've experienced as a direct result of parental absence during childhood;**
  - b. **It also includes growing out of being victims where life has acted upon us and developing into victors who impact and influence life;**
  - c. **It also includes growing into the disciple and steward God has called us to be where we give voice to the many forms of brokenness that God's people experience as well as working to address that brokenness so that these persons too may obtain and operate in wholeness;**
3. **This partner also holds us accountable for taking personal responsibility for our spiritual, physical, mental and emotional wellness;**
  - a. **There is a tendency among all of us to withdraw from someone or something that requires more energy and effort than we're normally willing to give;**
    1. This is why diets and New Year's exercise resolutions don't work;
    2. They both require from us actions and a mental discipline that many times we are fully prepared or willing to commit to;
  - b. **Holistic growth and development require a lot from us;**
    1. **It requires us to commitment and work at times when it doesn't always feel good or it isn't always convenient;**
    2. **It requires a commitment that's both constant and continual.**
    3. **Many times, growing and developing as God requires is waiting on a planted seed to produce a tangible harvest: a very long time.**
      - a. It's easy to have patience and to be fully committed at the beginning of the process;
      - b. The real test comes in the middle and the end of the process;

- c. **Can we remain committed to the process trusting God that today is better than yesterday and tomorrow is beyond compare?**
  - c. **This is where our Growth and Development Accountability Partner enters the picture;**
    - 1. **Aware that there's some place specific that our Heavenly Father is taking us, this partner walks with us every step of the way;**
    - 2. **They not only support us, but they encourage us to remain steadfast to the process;**
      - a. They hold our feet to the fire in terms of meeting the responsibilities God has placed upon us in connected with the growth and development process He's taking us through;
      - b. While offering us constructive criticism, this partner also affirmatively assists us with overcoming our shortcomings and failures in order to successfully accomplish our assigned discipleship and stewardship obligations;
    - 3. **These persons are committed as well as patient;**
      - a. They understand that this relationship is more like a marathon than a sprint;
      - b. They see us as an investment in their future wellbeing and want us to them as an investment in our future wellbeing;
- IV. Ensuring that we don't perpetuate brokenness: deciding now to be present parents to our children:
  - A. **An "excuse" that our absent parents offer as a reason why they absented themselves from our childhoods is that they only gave us what they received from their parents—our grandparents;**
    - 1. **Remember: this is an excuse because we live in a day and age where there are too many resources available to us to repeat the mistakes that our parents and grandparents made;**
    - 2. **Actually, the "I did it because my parents did it" is an indication of laziness and an unwillingness to take the steps to make an affirmative change and break from history;**
  - B. **We must never forget the rawness of the pain and anger we felt as children growing up without our parents present and active in our lives;**
    - 1. **It hurt us to look for our parents only to realize that they were nowhere to be found;**
      - a. How many bumps and bruises did we experience because we were forced to grow and develop on our own without our parents' guidance and support?
      - b. Why would we want our own children to be subjected to the same kind of pain and suffering we experienced as children?

2. **The suffering we felt as experienced our childhoods without our parents should be a painful reminder to us to succeed where our parents failed;**
- C. **We must be intentional about not subjecting our children to the pain and suffering we experienced as children growing up without our parents;**
  1. **This means that we find the way and means to stick it out as parents to our children;**
  2. **It means making a promise to our children that we won't be to them as our parents were to us;**
  3. **It means doing whatever we have to do in our lives to ensure that we remain present and active in their lives;**

V. Therapy:

- A. **Why do we need therapy if we've been through this mentorship training program?**
  1. **Truth: this training program only scratched the surface in terms of addressing the psychological injuries we have suffered as a direct result of the parental absence we experienced during our childhoods;**
    - a. There is so much more to the brokenness caused by parental absence than what we've dealt during this training;
    - b. We cannot arrogantly believe that just because we acquired some knowledge during this training that we think we have mastered and resolved all of the issues derived from our brokenness;
  2. **Some of us have been so harmed by our parents' absence during our childhoods that we need much more assistance than a six-week training program.**
    - a. This is especially true if we have experienced abuse in any form at the hands of our absent parents;
    - b. This may also be true if the parental absence we experienced as children has contributed to the psychosomatic addictions we're presently enslaved to, the self-destructive behavior we inflict upon ourselves and/or the mental illness(es) we currently suffer from as adults.
  3. **We need professional assistance to work out all of the aspects of our brokenness;**
    - a. Therapists, counselors and psychologists have received specialized training to not only recognize the very brokenness that we've discussed for the past five weeks but also to utilize proven, scientific and psychological methodologies to help us address our brokenness;
    - b. They have both the time and resources necessary to help us transition from brokenness to wholeness;
  4. **Hopefully, this training helped us to recognize just how extensively brokenness affects us and/or influences our lives;**

- a. This training should have revealed to us not only just how much we need God in order to obtain wholeness, but how much our Heavenly Father has done to keep us together and as functional as we are currently;
- b. It should have also revealed to us that the brokenness that's caused by parental absence during childhood is an issue that affects a wider range of persons that we originally realized;
- c. It should have further revealed to us that there are more persons that need help addressing this form of brokenness than there are that don't;
- d. It should have also further revealed to us that our God wants to use us as facilitators of healing, restoration and renewal for other persons who are currently wrestling this type of brokenness.

***IMAGINE ME***  
**by Kirk Franklin**

**Verse One:**

Imagine me?!  
Loving what I see when the,  
Mirror looks at me,  
'Cause I...  
I imagine me.  
In a place,  
Of no insecurities and  
I'm finally happy,  
'Cause...  
I imagine me!!

**Verse Two:**

Letting go,  
Of all of the ones who hurt me,  
'Cause they never did deserve me.  
Can you imagine me?  
Saying no,  
To thoughts that try to control me,  
Remembering all you told me,  
Lord, can you imagine me?!  
Over what my Mama said and,  
Healed from what my Daddy did and,  
I wanna live,  
And not read that page again!!

**Chorus:**

Imagine me!!  
Being free,  
Trusting you,  
Totally!!  
Finally, I can...  
Imagine me!!  
I admit it was hard to see,  
You being in love with someone like me.  
But finally,  
I can...  
Imagine me!!

**Verse Three:**

Being strong,  
And not letting people break me down,  
You won't get that joy this time around!!

Can you imagine me?!  
In a world (in a world),  
Where nobody has to live afraid,  
Because of your love, fear's gone away!!  
Can you imagine me?!  
Letting go of my past and,  
Glad I have another chance and,  
My heart will dance,  
'Cause I don't have to read that page again!!

**Chorus:**

Imagine me!!  
Being free,  
Trusting you,  
Totally!!  
Finally, I can...  
Imagine me!!  
I admit it was hard to see,  
You being in love with someone like me.  
But finally, I can...  
Imagine me!!

**Refrain:**

Gone!!  
Gone!!  
It's gone!!  
All gone!!

***BREAKING BROKENNESS:***  
*A MENTORSHIP TRAINING PROGRAM*

**Part Six:**  
**So, What Now?!**

## ***2 CORINTHIANS 5:17 (NLT):***

**<sup>17</sup> This means that anyone who belongs to Christ has become a new person. The old life is gone; a new life has begun!**

**We continue to utilize our Good Parent Archetype to address those areas of brokenness in our lives:**



## **Continued utilization of our Good Parent Archetype to address broken areas of our lives:**

- **Creation of our Good Parent Archetype is meant to be a permanent, not temporary, means of addressing the brokenness we have experienced because of parental absence during childhood;**

- Our introduction to the Good Parent Archetype during this mentorship training is meant to expose us to a psychological tool that we can utilize at any time during our lives regardless of where we are or what we're doing;
- Our Good Parent Archetype should be a source of encouragement and empowerment as well as a source of wisdom and guidance as we encounter new experiences in our lives;

## **Continued utilization of our Good Parent Archetype to address broken areas of our lives:**

- **As we interact more and more with our Good Parent Archetype, he or she will help us to learn about other areas in our lives where brokenness has impacted us negatively;**

- We have been focused solely on brokenness that arises out of parental absence during childhood;
- But this type of brokenness isn't the only type of brokenness there is;
- Our Good Parent Archetype helps us recognize what the other forms of brokenness are that we currently wrestle with;

**We continue the ongoing dialogue between our Inner-Child and Good Parent Archetype in order to perform the reparative work necessary for our healing.**

**Continuing the ongoing dialogue between our Inner-Child and Good Parent Archetype to perform the reparative work necessary for healing:**

- **Creation of our Good Parent Archetype is meant to be a permanent, not temporary, means of addressing the brokenness we have experienced because of parental absence during childhood;**
  - Addressing the brokenness created by parental absence during our childhoods requires ongoing interaction with our Good Parent Archetype;
  - But addressing such brokenness also requires us to spend more time dealing with our Inner-Child;
  - Addressing our Inner-Child requires a conscious effort on our part;
  - Our Good Parent Archetype constantly and continually manages our Inner-Child's propensity to reactively protect us at the slightest hint that encountering new people and developing new relationships with these persons will subject us to trauma;

# **We must acquire a Growth and Development Accountability Partner**

## **What's the Difference between a Growth and Development Accountability Partner and a Good Parent Archetype:**

- **A Growth and Development Accountability Partner comes along beside us and encourages us to continue to grow into the person that God has called us to be;**
  - Our growth and development isn't simply limited to addressing the brokenness that we've experienced as a direct result of parental absence during childhood;
  - It also includes growing out of being victims where life has acted upon us and developing into victors who impact and influence life;
  - It also includes growing into the disciple and steward God has called us to be where we give voice to the many forms of brokenness that God's people experience as well as working to address that brokenness so that these persons too may obtain and operate in wholeness;

## **What's the Difference between a Growth and Development Accountability Partner and a Good Parent Archetype:**

- **This partner also holds us accountable for taking personal responsibility for our spiritual, physical, mental and emotional wellness;**
  - There is a tendency among all of us to withdraw from someone or something that requires more energy and effort than we're normally willing to give;
  - Holistic growth and development require a lot from us—commitment and work at times that don't always feel good or aren't always convenient;
  - This is where our Growth and Development Accountability Partner enters the picture—walking with us every step of the way not only supporting us, but encouraging us to remain steadfast to the process;

**We must ensure that we don't perpetuate brokenness—we must decide now to be parents that are present and active in our children's lives!!**

## **Deciding to be parents that are present and active in our children's lives:**

- **An “excuse” that our absent parents offer as a reason why they absented themselves from our childhoods is that they only gave us what they received from their parents—our grandparents;**
  - Remember: this is an excuse because we live in a day and age where there are too many resources available to us to repeat the mistakes that our parents and grandparents made;
  - Actually, the “I did it because my parents did it” is an indication of laziness and an unwillingness to take the steps to make an affirmative change and break from history;

## **Deciding to be parents that are present and active in our children's lives:**

- **We must never forget the rawness of the pain and anger we felt as children growing up without our parents present and active in our lives;**
  - It hurt us to look for our parents only to realize that they were nowhere to be found;
  - The suffering we felt as experienced our childhoods without our parents should be a painful reminder to us to succeed where our parents failed;

## **Deciding to be parents that are present and active in our children's lives:**

- **We must be intentional about not subjecting our children to the pain and suffering we experienced as children growing up without our parents;**
  - This means that we find the way and means to stick it out as parents to our children;
  - It means making a promise to our children that we won't be to them as our parents were to us;
  - It means doing whatever we have to do in our lives to ensure that we remain present and active in their lives;

**Some of us will need to seek therapy to fully address the brokenness we've experienced as a direct result of parental absence during our childhood!!**

## **Why do we need therapy if we've been through this mentorship training?**

- **Truth: this training program only scratched the surface in terms of addressing the psychological injuries we have suffered as a direct result of the parental absence we experienced during our childhoods;**

- There is so much more to the brokenness caused by parental absence than what we've dealt during this training;
- We cannot arrogantly believe that just because we acquired some knowledge during this training that we think we have mastered and resolved all of the issues derived from our brokenness;

## **Why do we need therapy if we've been through this mentorship training?**

- **Some of us have been so harmed by our parents' absence during our childhoods that we need much more assistance than a six-week training program.**

- This is especially true if we have experienced abuse in any form at the hands of our absent parents;
- This may also be true if the parental absence we experienced as children has contributed to the psychosomatic addictions we're presently enslaved to, the self-destructive behavior we inflict upon ourselves and/or the mental illness(es) we currently suffer from as adults.

## **Why do we need therapy if we've been through this mentorship training?**

- **We need professional assistance to work out all of the aspects of our brokenness;**
  - Therapists, counselors and psychologists have received specialized training to not only recognize the very brokenness that we've discussed for the past five weeks but also to utilize proven, scientific and psychological methodologies to help us address our brokenness;
  - They have both the time and resources necessary to help us transition from brokenness to wholeness;

## **Why do we need therapy if we've been through this mentorship training?**

- **Hopefully, this training helped us to recognize just how extensively brokenness affects us and/or influences our lives;**
  - This training should have revealed to us not only just how much we need God in order to obtain wholeness, but how much our Heavenly Father has done to keep us together and as functional as we are currently;
  - It should have also revealed to us that the brokenness that's caused by parental absence during childhood is an issue that affects a wider range of persons that we originally realized;
  - It should have further revealed to us that there are more persons that need help addressing this form of brokenness than there are that don't;
  - It should have also further revealed to us that our God wants to use us as facilitators of healing, restoration and renewal for other persons who are currently wrestling this type of brokenness;



**APPENDIX H**  
**POST-ASSESSMENT SURVEY**

*BREAKING BROKENNESS:*  
A Mentorship Training Model

Post-Training Modules Survey

Participant #: \_\_\_\_

1. How do you define brokenness?
2. Did your definition of brokenness change after participating in the educational modules?
3. How did your definition of brokenness change after participating in the educational modules?
4. During your childhood, was one parent or both parents absent from your life?
5. Did your understanding of what is “parental absence” change after participating in the educational modules?
6. If your answer to Question Three is “yes”, please indicate how they were absent (i.e. physically or emotionally)?
7. What are the effects and/or consequences you experienced as a result of parental absence during your childhood?
8. Do the effects and/or consequences that you identified in your answer to Question Six still impact you presently as an adult?
9. How do the effects and/or consequences identified in your answer to Questions Six and Seven currently affect you?
10. What methodologies have you learned through the educational modules that will enable to you to address the brokenness you have identified in your answers to Questions Six and Seven?
11. How do the information and methodologies disseminated during the training module compare with your previous efforts to address the brokenness you have identified in your answers to Questions Six and Seven?
12. What information and methodologies disseminated during the educational modules are you now employing to address your brokenness that you did not employ prior to participating in the instant training?

13. As a corollary, what actions are you're no longer undertaking to address your brokenness that you did take prior to participating in this training?
14. Were the information and methodologies disseminated during the educational modules applicable to your brokenness?
15. How do you expect to implement the information and methodologies disseminated during this project to help you address the brokenness you have identified in your answers to Questions Six and Seven?

## BIBLIOGRAPHY

- Achtemeier, Paul J. "It is the Little Things that Count (Mark 14:17 – 21; Luke 4:1 – 13; Matthew 18:10 – 14)." *Biblical Archaeologist* 46, no. 1 (December 1, 1983): 30-31. Accessed February 16, 2015. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Adewale, Jody. *Absent Fathers: Understanding Perceptions Adult Males Have of Their Absent Fathers*. Lexington, KY: Jody Adewale, M.A., 2013.
- Ahn, Byung-Mu. "The Historical Subject in a Perspective of the Gospel of Mark." In *Minjung and Korean Theology*, edited by the Committee of Theological Study, KNCC. Seoul, Korea: Korea Theological Study Institute, 1982.
- Anderson, J. L. *The Emotionally Absent Mother: How to Overcome Your Childhood Emotional Neglect When You Do Not Know Where to Start*. Lexington, KY: J. L. Anderson, 2014.
- Bakke, Ray. *A Theology as Big as the City*. Downers Grove, IL: Intervarsity Press, 1997.
- Barker, Kenneth L., John H. Slek, Walter W. Wessel, and Ronald Youngblood. *Introduction to Matthew. Zondervan NIV Study Bible*. Grand Rapids, MI: Zondervan, 2002.
- Barna, George. "A Faith Revolution is Redefining 'Church,' According to New Study." The Barna Group, October 10, 2005. Accessed May 11, 2015. <https://www.barna.org/barna-update/5-barna-update/170-a-faith-revolution-is-redefining-qchurchq-according-to-new-study#.VVFaxvLVhBd>.
- Bible Gateway. "Psalm 82: CJB." Accessed March 3, 2015. <http://www.biblegateway.com/passage/?search=Psalm+82&version=CJB>.
- Bible Study Tools. "Shaphat." Accessed February 13, 2015. <http://www.biblestudytools.com/lexicons/nas/shaphat.html>.

- Black, Kathryn. *Mothering Without a Map: The Search for the Good Mother Within*. New York, NY: Penguin Books, 2004.
- Bokovoy, David E. "SMW WHYDW BBYT YQB [Hebrew Characters]: Invoking the Council as Witnesses in Amos 3:13." *Journal of Biblical Literature* 127, no. 1 (March 1, 2008): 37-51. Accessed February 11, 2015. *Old Testament Abstracts*, EBSCOhost.
- Borrer, Bill. Quoted in Ronald J. Sider, Philip N. Olson, and Heidi Rolland Unruh: *Churches that Make a Difference: Reaching Your Community with Good News and Good Works*. Grand Rapids, MI: Baker Books, 2002.
- Bradshaw, John. *Homecoming: Reclaiming and Championing Your Inner Child*. New York, NY: Bantam, 1990.
- Brennan, Patrick J. *Parishes That Excel: Models of Excellence in Education, Ministry and Evangelism*. New York, NY: Crossroad, 1992.
- Brown, Robert McAfee. *Liberation Theology: An Introductory Guide*. Louisville, KY: Westminster John Knox Press, 1993.
- \_\_\_\_\_. *Theology in a New Key*. Philadelphia, PA: The Westminster Press, 1978.
- Bryan, Mark. *The Prodigal Father: Reuniting Fathers and Their Children*. New York, NY: Clarkson Potter Publishers, 1997.
- Bucur, Bogdan G. "Matthew 18:10 In Early Christology and Pneumatology: A Contribution to the Study of Matthean Wirkungsgeschichte." *Novum Testamentum* 49, no. 3 (January 1, 2007): 209-231. Accessed February 18, 2015. *New Testament Abstracts*, EBSCOhost.
- Callahan, Kenneth L. *Effective Church Leadership: Building on the Twelve Keys*. San Francisco, CA: Jossey-Bass, 1990.
- Carter, Warren. Preface to the *Gospel According to Matthew. The New Interpreter's Study Bible*, 1745 – 1747. Nashville, TN: Abington Press, 2003.
- Cho, Paul Yongii. *Our God Is Good: Scriptural Blessings in Christ*. London, UK: Marshall, Morgan and Scott, 1987.
- Choo, Chai-yong. "A Brief Sketch of Korean Christian History from the Minjung Perspective." In *Minjung Theology: People as the Subjects of History*, edited by The Commission on Theological Concerns for the Christian Conference of Asia, 73-79. Maryknoll, NY: Orbis Books, 1983.

- Christ, Carol P., and Judith Plaskow, eds. *Womanspirit Rising: A Feminist Reader in Religion*. New York, NY: Harper and Row, 1979.
- Christian, Jayakumar. "Toward Redefining Urban Poverty." In *God So Loves the City: Seeking a Theology for Urban Mission*, edited by Charles Van Engen and Jude Tiersma, 195-220. Eugene, OR: Wipf and Stock Publishers, 1994.
- Cloud, Henry, and John Townsend. *Boundaries: When to Say Yes How to Say No to Take Control of Your Life*. Grand Rapids, MI: Zondervan, 1992.
- Cone, James H. *A Black Theology of Liberation*, 12<sup>th</sup> ed. Maryknoll, NY: Orbis Books, 1986.
- \_\_\_\_\_. *Risks of Faith: The Emergence of a Black Theology of Liberation, 1968 – 1998*. Boston, MA: Beacon Press, 1999.
- Considine, Kevin. "Book Review: Volker Küster, A Protestant Theology of Passion: Korean Minjung Theology Revisited." *The Journal of Lutheran Ethics* 13, no. 8 (December 2013): 1-7. Accessed March 8, 2016. <https://www.elca.org/JLE/Articles/29>.
- \_\_\_\_\_. "The Han and Salvation for the Sinned-Against." *New Theology Review* 26, no. 1 (September 2013): 87-89. Accessed April 7, 2016. <http://newtheologyreview.org/index.php/ntr/article/viewFile/926/1210>.
- Coogan, Michael D., Marc Z. Brettler, Carl A. Newsom, and Pheme Perkins. *Introduction to the Gospel According to Matthew. The New Oxford Annotated Bible*, 3<sup>rd</sup> ed. Oxford, UK: Oxford University Press, 2001.
- Copeland, M. Shawn. *Enfleshing Freedom: Body, Race and Being*. Minneapolis, MN: Fortress Press, 2010.
- Cori, Jasmin Lee. *The Emotionally Absent Mother: A Guide to Self-Healing and Getting the Love You Missed*. New York, NY: The Experiment, 2010.
- Corneau, Guy. *Absent Fathers, Lost Sons: The Search for Masculine Identity*. Boston, MA: Shambhala Publications, Inc., 1991.
- Cox, Harvey. *The Feast of Fools: A Theological Essay on Festivity and Fantasy*. Cambridge, MA: Harvard University Press, 1969.
- Craig, Kenneth M., Jr. "Psalm 82." *Interpretation* 49, no. 3 (July 1, 1995): 281-284. Accessed February 9, 2015. *Old Testament Abstracts*, EBSCOhost.

- Dobson, James. "Boys Need Fathers." *Charisma Magazine*, February 22, 2013. Accessed December 15, 2015. <http://www.charismamag.com/life/men/16874-dr-james-dobson-boys-need-fathers>.
- Douglas, Kelly Brown. *The Black Christ*. Maryknoll, NY: Orbis Books, 1994.
- Driggers, B. Carlisle. *Models of Metropolitan Ministry: How Twenty Churches Are Ministering Successfully in Areas of Rapid Change*. Nashville, TN: Broadman Press, 1979.
- Farmer, Steven. *The Wounded Male: The First Practical Hands-On Guide Designed to Help Men Heal Their Lives*. New York, NY: Ballantine Books, 1991.
- Fields, Leslie Leyland, and Jill Hubbard. *Forgiving our Fathers and Mothers: Finding Freedom from Hurt and Hate*. Nashville, TN: W. Publishing, 2014.
- Filson, Floyd V. *A Commentary on the Gospel According to St. Matthew*: 199. Quoted in Erkki Koskenniemi: "Forgotten Guardians and Matthew 18:10," *Tyndale Bulletin* 61, no. 1 (January 1, 2010): 119-129. Accessed February 16, 2015. *New Testament Abstracts*, EBSCOhost.
- Fosha, Diana. *The Transforming Power of Affect: A Model for Accelerated Change*. New York, NY: Perseus Book Group, 2000.
- Fung, Raymond. "Compassion for the Sinned Against." *Theology Today* 37, no. 2 (July 1980): 162-169. Accessed April 7, 2016. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Gerhardt, Sue. *Why Love Matters: How Affection Shapes a Baby's Brain*. London, UK: Routledge, Taylor and Francis Group, 2015.
- Gnilka, J. *Das Matthäusevangelium. II Teil: Kommentar zu Kap. 14, 1 – 28. 20 und Einleitungsfragen* (HTKTNT; Freilburg, Basel, Wien). Quoted in Erkki Koskenniemi: "Forgotten Guardians and Matthew 18:10," *Tyndale Bulletin* 61, no. 1 (January 1, 2010): 119-129. Accessed February 16, 2015. *New Testament Abstracts*, EBSCOhost.
- Gornik, Mark R., and Noel Castellanos. "How to Start a Christian Community Development Ministry." In *Restoring At-Risk Communities: Doing It Together and Doing It Right*, edited by John M. Perkins. Grand Rapids, MI: Baker Books, 1995.
- Grosskopf, Barry. *Forgive Your Parents, Heal Yourself: How Understanding Your Painful Family Legacy Can Transform Your Life*. New York, NY: The Free Press, 1999.

- Gundry, Robert Horton. *Matthew: A Commentary on His Literary and Theological Art*: 364. Quoted in Erkki Koskenniemi: "Forgotten Guardians and Matthew 18:10," *Tyndale Bulletin* 61, no. 1 (January 1, 2010): 119-129. Accessed February 16, 2015. *New Testament Abstracts*, EBSCOhost.
- Gutierrez, Gustavo. *A Theology of Liberation: History, Politics, and Salvation*, rev. ed. Maryknoll, NY: Orbis Books, 1973.
- Hayes, Diana L. *Hagar's Daughters: Womanist Ways of Being in the World*. New York, NY: Paulist Press, 1995.
- Heiser, Michael S. "Monotheism, Polytheism, Monolatry, or Henotheism? Toward an Assessment of Divine Plurality in the Hebrew Bible." *Bulletin for Biblical Research* 18, no. 1 (January 1, 2008): 1-30. Accessed February 11, 2015. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Heney, David. *Motivating Your Parish to Change: Concrete Leadership Strategies for Pastors, Administrators, and Lay Leaders*. San Jose, CA: Resource Publications, 1998.
- Hopkins, Dwight N. *Heart and Head: Black Theology—Past, Present and Future*. New York, NY: Palgrave, 2002.
- \_\_\_\_\_. *Introducing Black Theology of Liberation*. Maryknoll, NY: Orbis Books, 1999.
- Horn, Henry E. *Models of Ministry: Afterthoughts on Fifty Years*. Minneapolis, MN: Fortress Press, 1989.
- Hyun, Younghak. "A Theological Understanding of Korean Mask Dance." In *Minjung and Korean Theology*, edited by Committee of Theological Study, National Council of Churches in Korea. Seoul, Korea: Korea Theological Institute, 1985.
- \_\_\_\_\_. "Three Talks on Minjung Theology." *Inter-Religio* 7 (Spring 1995): 2-40. Accessed April 7, 2016. <https://nirc.nanzan-u.ac.jp/nfile/3345>.
- Ishida, Manabu. "Doing Theology in Japan: The Alternative Way of Reading the Scriptures As the Book of Sacred Drama in Dialogue with Minjung Theology." *Missiology* 22, no. 1 (January 1994): 55-63. Accessed March 1, 2016. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Jakes, T. D. *Help! I Am Raising My Children Alone: A Guide for Single Parents and Those Who Sometimes Feel They Are Single*. Lake Mary, FL: Charisma House, 1996.
- Kalellis, Peter M. *Why Have You Abandoned Me? Discovering God's Presence When a Father Is Absent*. New York, NY: Crossroad Publishing, 2011.



- Karen, Robert. *Becoming Attached: First Relationships and How They Shape Our Capacity to Love*. New York, NY: Oxford University Press, 1998.
- Kim, Chang-Nack. "Korean Minjung Theology: An Overview." *Chicago Theological Seminary* 85, no. 2 (Spring 1995): 1-13. Accessed February 29, 2016. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- \_\_\_\_\_. "Justification by Faith: A Minjung Perspective." *Chicago Theological Seminary* 85, no. 2 (Spring 1995): 14-23. Accessed February 29, 2016. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Kim, Chi-Ha. Quoted in Nam-Dong Suh: "Towards a Theology of Han," in *Minjung Theology: People as the Subjects of History*, edited by Committee on Theological Concerns of the Christian Conference of Asia. Maryknoll, NY: Orbis Books, 1983.
- Kim, Dong-Kun. "Korean Minjung Theology in History and Mission." *Studies in World Christianity* 2, no. 2 (January 1, 1996): 167-182. Accessed March 1, 2016. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Kim, Dongsoo. "The Healing of Han in Korean Pentecostalism." *Journal of Pentecostal Theology* 7, no. 15 (October 1999): 123-139. Accessed April 7, 2016. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Kirk, J. Andrew. *What is Mission? Theological Explorations*. Minneapolis, MN: Fortress Press, 2000.
- Kohlenberger, John R., III, ed. *The Interlinear NIV Hebrew-English Old Testament*. Grand Rapids, MI: Zondervan Publishing House, 1979.
- Koskenniemi, Erkki. "Forgotten Guardians and Matthew 18:10." *Tyndale Bulletin* 61, no. 1 (January 1, 2010): 119-129. Accessed February 16, 2015. *New Testament Abstracts*, EBSCOhost.
- Kuepfer, Tim. "Matthew 18 Revisited." *Vision (Winnipeg, Man.)* 8, no. 1 (March 1, 2007). Accessed February 18, 2015. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Küster, Volker. "Jesus and the Minjung Revisited: The Legacy of Ahn Byung-Mu (1922 – 1996)." *Biblical Interpretation* 19, no. 1 (2011): 1-18. Accessed March 14, 2016. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- \_\_\_\_\_. "Minjung Theology and Minjung Art." *Mission Studies* 11, no. 1 (1994): 108-129. Accessed March 2, 2016. *ATLA Religion Database with ATLASerials*, EBSCOhost.

- \_\_\_\_\_. *A Protestant Theology of Passion: Korean Minjung Theology Revisited*. London, UK: BRILL, 2010.
- Lee, Chung Hee. "Liberation Spirituality in Dae-dong Kut." In *Asian Christian Spirituality: Reclaiming Traditions*, edited by Virginia Fabella, David Suh, and Peter Lee. Maryknoll, NY: Orbis Books, 1992.
- Lewis, I. M. *Ecstatic Religion: An Anthropological Study of Spirit Possession and Shamanism*. Harmondsworth, UK: Penguin Books, 1971.
- Life Application Study Bible, King James Version*. Wheaton, IL: Tyndale House, 1989.
- Lincoln, C. Eric, and Lawrence H. Mamiya. *The Black Church in the African American Experience*. Durham, NC: Duke University Press, 1990.
- Linthicum, Robert. "Authentic Strategies for Urban Ministry." In *Discipling the City: A Comprehensive Approach to Urban Mission*, edited by Roger S. Greenway. Grand Rapids, MI: Baker Books, 1992.
- \_\_\_\_\_. *City of God, City of Satan: A Biblical Theology of the Urban Church*. Grand Rapids, MI: Zondervan, 1991.
- Lotz, Anne Graham. *Wounded by God's People: Discovering How God's Love Heals Our Hearts*. Grand Rapids, MI: Zondervan, 2013.
- McLanahan, Sara, and Gary Sandefur. *Growing Up with a Single Parent: What Hurts, What Helps*. Cambridge, MA: Harvard University Press, 1994.
- Malphurs, Aubrey. *A New Kind of Church: Understanding Models of Ministry for the 21<sup>st</sup> Century*. Grand Rapids, MI: Baker Books, 2007.
- Mann, Thomas. *The Oxford Guide to Library Research: How to Find Reliable Information Online and Offline*. New York, NY: Oxford University Press, 2005.
- Merritt, Dennis L. "Brief Psychotherapy: A Jungian Approach." Accessed December 17, 2015. [http://www.dennismerrittjungiananalyst.com/Brief\\_Psychotherapy.html](http://www.dennismerrittjungiananalyst.com/Brief_Psychotherapy.html).
- Mikulincer, Mario, and Phillip R. Shaver. *Attachment in Adulthood: Structure, Dynamics and Change*. New York, NY: Guilford Press, 2007.
- Mitchem, Stephanie Y. *Introducing Womanist Theology*. Maryknoll, NY: Orbis Books, 2002.
- Montagu, Ashley. *Touching: The Human Significance of the Skin*, 3<sup>rd</sup> ed. New York, NY: Harper and Row Publishers, Inc., 1986.

- Morgenstern, Julian. "The Mythological Background of Psalm 82." *Hebrew Union College Annual* 14 (January 1, 1939): 29-126. Accessed February 10, 2015. *ATLA Religion Database with ATLASerials*.
- Na, Yong Wha. "A Theological Assessment of Korean Minjung Theology." *Concordia Journal* 14, no. 2 (April 1988): 138-149. Accessed March 14, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- Nelson, Susan L. "Pride, Sensuality and Han: Revisiting Sin from the Underside." *Political Theology* 7, no. 4 (October 2006): 421-430. Accessed April 7, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- Newton, Ruth P. *The Attachment Connection: Parenting a Secure and Confident Child Using the Science of Attachment Theory*. Oakland, CA: New Harbinger Publications Inc., 2008.
- Noll, Mark A. *A History of Christianity in the United States and Canada*. Grand Rapids, MI: Eerdmans Publishing, 1992.
- O'Callaghan, Roger T. "A Note on the Canaanite Background of Psalm 82." *Catholic Biblical Quarterly* 15, no. 3 (July 1, 1953): 311-314. Accessed February 10, 2015. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- Park, Andrew Sung. *From Hurt to Healing: A Theology of the Wounded*. Nashville, TN: Abingdon Press, 2004.
- \_\_\_\_\_. "Minjung Theology: A Korean Contextual Theology." Accessed April 7, 2016. [http://biblicalstudies.org.uk/pdf/ijt/33-4\\_001.pdf](http://biblicalstudies.org.uk/pdf/ijt/33-4_001.pdf).
- \_\_\_\_\_. *Triune Atonement: Christ's Healing for Sinners, Victims and the Whole Creation*. Louisville, KY: Westminster John Knox Press, 2009.
- \_\_\_\_\_. *The Wounded Heart of God: The Asian Concept of Han and the Christian Doctrine of Sin*. Nashville, TN: Abingdon Press, 1993.
- Park, Joon-Sik. "A Protestant Theology of Passion: Korean Minjung Theology Revisited." *International Bulletin of Missionary Research* 35, no. 2 (April 2011): 110. Accessed April 7, 2016. *ATLA Religion Database with ATLASerials, EBSCOhost*.
- Parker, Simon B. "The Beginning of the Reign of God—Psalm 82 as Myth and Liturgy." *Revue Biblique* 102, no. 4 (October 1995): 548-553.

- Phillips, W. Gary. "An Apologetic Study of John 10:34 – 36." *Bibliotheca Sacra* 146, no. 584 (October 1, 1989): 405-419. Accessed February 11, 2015. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Plaskow, Judith, and Carol P. Christ, eds. *Weaving the Visions: New Patterns in Feminist Spirituality*. San Francisco, CA: Harper and Row, 1989.
- Pollock, William. *Real Boys: Rescuing Our Sons from the Myths of Boyhood* (New York, NY: Henry Holt and Co., Inc., 1998). Quoted in James Dobson: "Boys Need Fathers." *Charisma Magazine*, February 22, 2013. Accessed December 15, 2015. <http://www.charismamag.com/life/men/16874-dr-james-dobson-boys-need-fathers>.
- Ra, Young Hwan. "Christ in Popular Culture in Korea." *Journal of Reformed Theology* 1, no. 1 (2007): 72-83. Accessed April 7, 2016. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Ramshaw, Elaine J. "Power and Forgiveness in Matthew 18." *Word and World* 18, no. 4 (1998): 397-404. Accessed February 16, 2015. *New Testament Abstracts*, EBSCOhost.
- Ruether, Rosemary Radford, ed. *Feminist Theologies: Legacy and Prospect*. Minneapolis, MN: Fortress Press, 2007.
- Ryu, Tong-Shik. "Korean Church and Pentecostal Movement." In *A Study of the Pentecostal Movement in Korea*. Seoul, Korea: Korea Christian Academy, 1981.
- Sadler, J. Elvin. "Anointed for a New Work." Sermon, Epiphany Christian Church, Charlotte, NC, February 15, 2015.
- Schmidt, Shirley Jean. *The Developmental Needs Meeting Strategy (DNMS): An Ego State Therapy for Healing Adults with Childhood Trauma and Attachment Wounds*. San Antonio TX: DNMS Institute, LLC, 2009.
- Schweizer, Eduard. "The Testimony to Jesus in the Early Christian Community." *Horizons in Biblical Theology* 7, no. 1 (June 1, 1985): 77-98. Accessed February 16, 2015. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Sherman, Amy L. *Restorers of Hope: Reaching the Poor in Your Community with Church-Based Ministries That Work*. Eugene, OR: Wipf and Stock Publishers, 1997.
- Sider, Ronald J., Philip N. Olson, and Keidi Rolland Unruh. *Churches that Make a Difference: Reaching Your Community with Good News and Good Works*. Grand Rapids, MI: Baker Books, 2002.

- Siegel, Daniel J. "Attachment and Self-Understanding: Parenting with the Brain in Mind." In *Attachment and Human Survival*, edited by Marci Green and Marc Scholes. London, UK: Karnac Books LTD, 2004.
- \_\_\_\_\_. "Toward an Interpersonal Neurobiology of the Developing Mind: Attachment Relationships, 'Mindsight', and Neural Integration." *Infant Mental Health Journal* 22, no. 1 (January – April 2001): 67-94.
- Smick, Elmer B. "Mythopoetic Language in the Psalms." *Westminster Theological Journal* 44, no. 1 (March 1, 1982): 88-98. Accessed February 11, 2015. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Son, Chang-Hee. *Haan of Minjung Theology and the Han of Han Philosophy: In the Paradigm of Process Philosophy and Metaphysics of Relatedness*. New York, NY: University Press of America, 2000.
- Stevenson, Jerome. *A Manual for Men Mentoring Men: Pastoral Care through Male Mentoring for the African American Man*. Bloomington, IL: Westbow Press, 2014.
- Stoop, David. *Forgiving Our Parents Forgiving Ourselves: The Definitive Guide—Revised and Updated*. Grand Rapids, MI: Revell, 1991.
- Suh, David Kwang-Sun. "A Biographical Sketch of an Asian Theological Consultation." In *Minjung Theology: People as the Subjects of History*. Maryknoll, NY: Orbis Books, 1983.
- \_\_\_\_\_. Foreword to *A Protestant Theology of Passion: Korean Minjung Theology Revisited*, by Volker Küster, i – vii. London, UK: BRILL, 2010.
- \_\_\_\_\_. "The Korean Pentecostal Movement and Its Theological Understanding." In *A Study on Pentecostal Movement in Korea*, edited by W.Y. Kang. Seoul, Korea: Korea Christian Academy, 1981.
- \_\_\_\_\_. "Korean Theological Development in the 1970s." In *Minjung Theology: People as the Subjects of History*. Maryknoll, NY: Orbis Books, 1983.
- Suh, Nam-dong. "Towards a Theology of Han." In *Minjung Theology: People as the Subjects of History*, edited by The Commission on Theological Concerns of the Christian Conference of Asia. London, UK: Zed Press, 1981.
- Tang, Edmond. "Theology and Context in East Asia—China, Japan, Korea." *Studies in World Christianity* 1, no. 1 (1995): 68-79. Accessed March 15, 2016. *ATLA Religion Database with ATLASerials*, EBSCOhost.

- Taylor-Wingender, Paulette. "Kids of the Kingdom: A Study of Matthew 18:1 – 5 and Its Context." *Direction* 17, no. 2 (September 1, 1988): 18-25. Accessed February 18, 2015. *New Testament Abstracts*, EBSCOhost.
- Tronick, Edward Z. "Dyadically Expanded States of Consciousness and the Process of Therapeutic Change." *Infant Mental Health Journal* 19, no. 3 (Autumn/Fall 1998): 290-299.
- Trau, Jane Mary. "The Lost Sheep: A Living Metaphor." *Bible Today* 28, no. 5 (September 1990): 277-283. Accessed March 4, 2015. *New Testament Abstracts*, EBSCOhost.
- Trotter, James M. "Death of the [Elohim]in Psalm 82." *Journal of Biblical Literature* 131, no. 2 (January 1, 2012): 221-239. Accessed February 9, 2015. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Tsevat, Matitiah. "God and the Gods in Assembly: An Interpretation of Psalm 82." *Hebrew Union College Annual* 40 (January 1, 1970): 123-137. Accessed February 10, 2015. *ATLA Religion Database with ATLASerials*, EBSCOhost.
- Viorst, Judith. *Necessary Losses: The Loves, Illusions, Dependencies and Impossible Expectations That All of Us Have to Give Up in Order to Grow*. New York, NY: Fireside, 1986.
- Wallin, David J. *Attachment in Psychotherapy*. New York, NY: Guilford, 2007.
- Waresak, Justin T. "Not A Woman's Job." *Dr. James Dobson's Family Talk Blog*, July 10, 2015. Accessed December 15, 2015.  
<http://www.drjamesdobson.org/blogs/the-fatherhood-challenge/the-fatherhood-challenge/2015/07/10/not-a-woman's-job>.
- West, Malcom L., and Adrienne E. Sheldon-Keller. *Patterns of Relating: An Adult Attachment Perspective*. New York, NY: Guilford Press, 1994.
- Wilkes, C. Gene. *Jesus on Leadership: Timeless Wisdom on Servant Leadership*. Wheaton, IL: Lifeway Press, 1998.
- Williams, Cyril G. *Tongues of the Spirit: A Study of Pentecostal Glossolalia and Related Phenomena*. Cardiff, UK: University of Wales Press, 1981.
- Wonhee, Anne Joh. *Heart of the Cross: A Postcolonial Christology*. Louisville, KY: Westminster John Knox Press, 2006.
- Woodward, Joan. "Introduction to Attachment Theory." In *Attachment and Human Survival*, edited by Marci Green and Marc Scholes. London, UK: Karnac Books LTD, 2004.

Yoo, Boo-Woong. *Korean Pentecostalism: Its History and Theology*. Frankfurt, UK: Studies in the Intercultural History of Christianity, 1988.

\_\_\_\_\_. "Response to Korean Shamanism by the Pentecostal Church." *International Review of Mission* 297 (1985). Accessed April 7, 2016. *ATLA Religion Database with ATLASerials*, EBSCOhost.